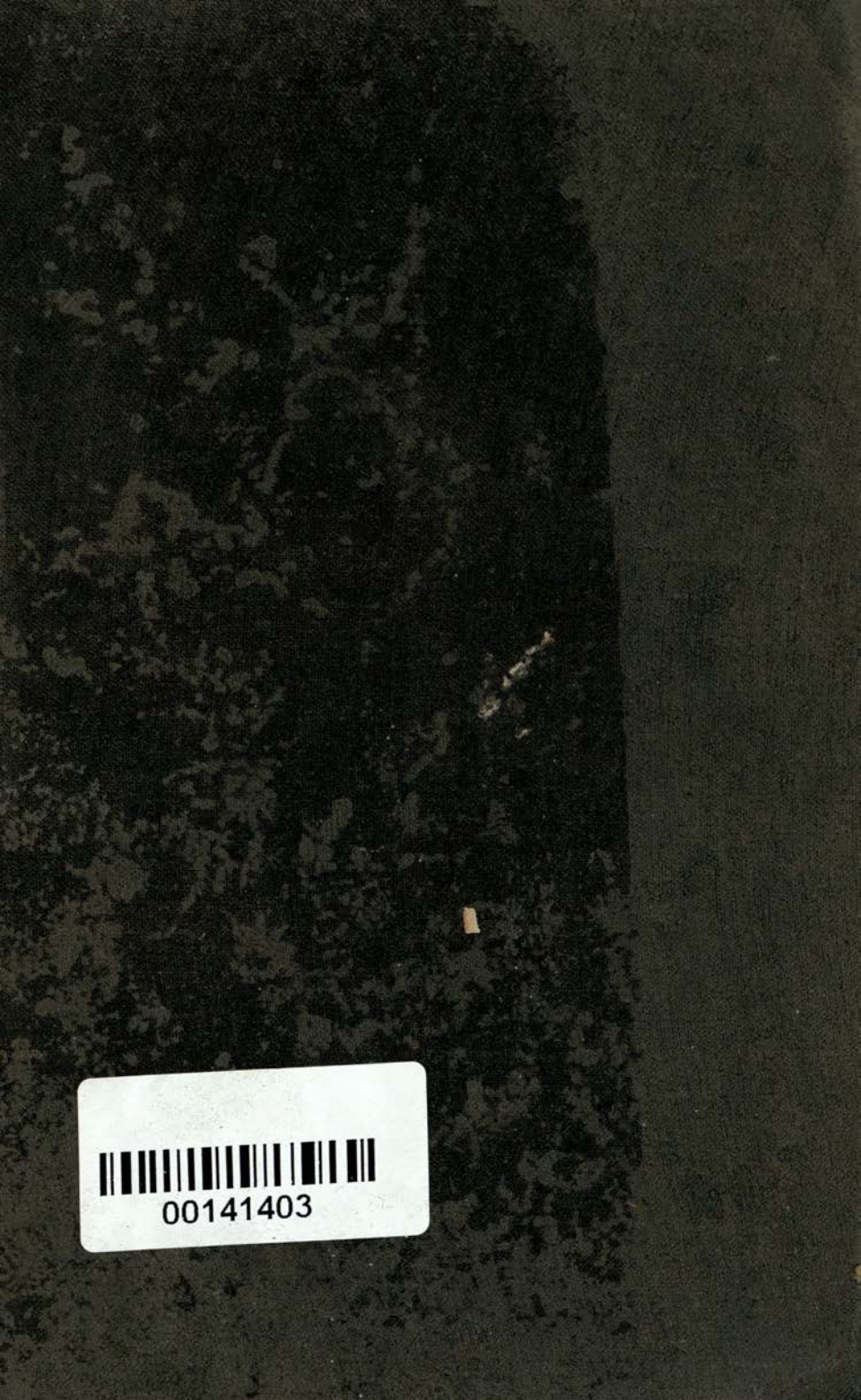
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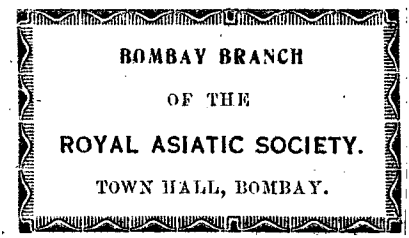

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A VIEW

OF THE

HISTORY, LITERATURE, AND MYTHOLOGY

OF

THE HINDOOS.

VOL. III.

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A

VIEW

OF THE

HISTORY, LITERATURE, AND MYTHOLOGY

OF

THE HINDOOS:

INCLUDING

A MINUTE DESCRIPTION OF

THEIR MANNERS AND CUSTOMS,

AND

TRANSLATIONS FROM THEIR PRINCIPAL WORKS.

IN FOUR VOLUMES.

VOL. III.

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By WILLIAM WARD,

OF SERAMPORE.

THE THIRD EDITION,

CAREFULLY ABRIDGED AND GREATLY IMPROVED.

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In endeavouring to give the sounds of Sŭngskritŭ words, the author has adopted a method, which he hopes unites correctness with simplicity, and avoids much of that confusion which has been so much complained of on this subject. If the reader will only retain in his memory, that the short ŭ is to be sounded as the short o in son, or the u in Burton; the French é, as a in plate, and the ēē as in sweet, he may go through the work with a pronunciation so correct, that a Hindoo would understand him. At the beginning and end of a word, the inherent (ŭ) has the soft sound of au. The greatest difficulty arises in giving the sound of ɹ, the kŭyŭ-phŭla; and although the English y has been used for this symbol, in the middle of a word the sound is most like that of the soft e.

The Dévŭ-Nagŭree, or *Sŭngskritŭ Alphabet.*

The Consonants.

क kŭ	ख khŭ	ग gŭ	घ ghŭ	ङ gnoo'ŭ
च chŭ	छ chhŭ	ज jŭ	झ jhŭ	ञ gnee'ŭ
ट tŭ	ठ t'hŭ	ड dŭ	ढ dhŭ	ण anŭ
त tŭ	थ t'hŭ	द dŭ	ध dhŭ	न nŭ
प pŭ	फ phŭ	ब bŭ	भ bhŭ	म mŭ
य jŭ	र rŭ	ल lŭ	व vŭ	—
श shŭ	ष shŭ	स sŭ	ह hŭ	क्ष kshŭ.

The Vowels.

अ ŭ	आ a	इ ee	ई ēē
उ oo	ऊ ōō	ऋ ree	ॠ rēē
ऌ lee	ॡ lēē	ऐ é	ए oi
ओ o	औ ou	अं ŭng	अः ŭh.

ERRATA.

Page xxiv. Read the last line but three thus: "which arises from those pits of stagnant water and other nuisances."

Page	Line	
11,	4,	add "the" before "Kishkindhya."
69,	8,	*for* shuts *read* coves.
183,	15,	*for* council *read* counsel.
200,	22,	add, after "side," "of the cocoa-nut."
208,		In the note *read* 80 lbs.
314,	20,	*for* Bŭrigoo *read* Bhrigoo.
—	27,	*for* Bhoguvutee *read* Bhŭguvŭtee.
316,	21,	*read* Brŭmhŭ-Dŭttŭ.
324,	22,	*for* gŭgŭt *read* jŭgŭt.
326,	27,	dele *h* in Koilashŭ.
327,	29,	*for* Krya *read* Kriya.
328,	2,	*for* Kshutryŭ *read* Khshŭtriyŭ.
—	19,	*read* Kŭpalŭbhrit.
330,	16,	*read* mrityoonjŭyŭ and mrityoo.
337,	33,	dele *h* in Pŭrŭm-Hŭngshŭ *and* ŭngshŭ.
342,	23,	*for* sidhŭ *read* siddhŭ.

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PREFACE.

IT must have been to accomplish some very important moral change in the Eastern world, that so vast an empire as is comprized in British India, containing nearly One Hundred Millions of people, should have been placed under the dominion of one of the smallest portions of the civilized world, and that at the other extremity of the globe. This opinion, which is entertained unquestionably by every enlightened philanthropist, is greatly strengthened, when we consider the long-degraded state of India, and of the immense and immensely populous regions around it; the moral enterprize of the age in which these countries have been given to us, and that Great Britain is the only country upon earth, from which the intellectual and moral improvement of India could have been expected. All these combined circumstances surely carry us to the persuasion, that Divine Providence has, at this period of the world, some great good to confer on the East, and that, after so many long and dark ages, each succeeding one becoming darker and blacker than the past, the

day-spring from on high is destined again to visit these regions, containing the birth-place of humanity, filled with all that is magnificent and immense in creation, made sacred by the presence of patriarchs, prophets, and the Messiah Himself, as well as the theatre of the most remarkable revolutions that have ever been exhibited on earth.

To form a just conception of the state of darkness in which so many minds are involved as are comprized in the heathen population of India, a person had need become an inhabitant of the country, that he may read and see the productions of these minds, and witness the effects of the institutions they have formed, as displayed in the manners, customs, and moral circumstances of the inhabitants.

A more correct knowledge of this people appears to be necessary when we consider, that their philosophy and religion still prevails over the greater portion of the globe, and that it is Hindooism which regulates the forms of worship, and the modes of thinking, and feeling, and acting, throughout China, Japan, Tartary, Hindoost'han, the Burman empire, Siam, Ceylon, &c., that is, amongst more than 400,000,000 of the human race!

We absolutely know nothing yet of the operations of mind among the great mass of beings which compose the Chinese empire; though we are pretty sure that the principal deity worshipped there is the Indian Boodh, and that the popular superstition is, in substance, the same as that established in the Burman empire.—In the living incarnation exhibited in the person of the Grand Lama, worshipped in Tartary, we behold another striking feature of the Hindoo system; considered, no doubt, as an improvement upon the occasional incarnations of the Hindoos, who recognize in every extraordinary being an ŭvŭtar, an incarnation. As a confirmation of this idea, the reader is referred to the seventh volume of the Asiatic Researches, where we have an account of a living deity, strictly Hindoo, in the very heart of Hindoost'han, in the family of a bramhŭn. The Boodh worshipped in the Burman empire, Siam, &c., is universally known to be one of the ten Hindoo incarnations. Some persons imagine that Boodhism was the ancient religion of the Hindoos.

Here then we have the extraordinary fact, that the greater part of the human family are still Hindoos; or, in other words, that they are under the transforming influence of the philosophy and superstition which may be denominated Hindooism;

and that their conceptions on these transcendently important subjects, viz. the Divine Nature, the moral government of the Almighty, the way of access to him, the nature of divine worship and of acceptable obedience, and the condition of man in the present and future states, are all regulated by systems invented by the Indian bramhŭn. How exceedingly desirable then it is, how immensely important, to know the powers of an intellectual engine which moves half the globe!

What then is a *Hindoo*, as we see him on the plains of Hindoost'han?

The opinions embraced by the more philosophical part of the Hindoo nation, are quite distinct from the popular superstition. In this philosophical system the one God is considered as pure spirit, divested of all attributes; and every thing besides God is declared to be inert matter. This Being is contemplated either as dwelling in his own eternal solitude, in a state of infinite blessedness or repose, or as individuated in every form of life, animal or vegetable.

This connection of spirit with matter is considered as a state replete with degradation and misery, and emancipation from this state is declared to be the great business of life.

Divine wisdom leading to perfect abstraction of mind is the only direct way of emancipation from matter, or absorption into the divine nature. The person who seeks to acquire this wisdom is directed to realise every visible object as God, and God as every thing, so that he sees God every where; and hence his mind becomes fixed exclusively on God, to the utter exclusion of all connection with matter. Such a person, by various ceremonies called yogŭ,* annihilates every passion or desire in reference both to God and the creatures; every form of matter possesses the same value to him, and he becomes insensible to all want, all affection, and all desire. While in the body, he, in fact, dwells in spirit,† and he ceases to live for any bodily function. As the air contained in a vessel, when this vessel is broken, mixes with the great body of atmospheric air which had surrounded it, so at death the spirit of this yogee returns to the soul of the world, and becomes lost in spirit, as a drop of water in the ocean.

The Hindoo writings contain the most marvellous accounts of these yogees dwelling in forests, and performing austerities of the most dreadful nature, in order to attain to this abstraction, and ultimate absorption.

* Hence the name jogee, or rather yogee.

† That is, in spirit considered as remaining in eternal solitude, without attributes.

At present, no such yogees are to be seen; but a mimicry of this is found amongst various orders of Hindoo mendicants. Hence, to denote that he has embraced a forest residence, a mendicant is seen wearing a tyger's skin over his shoulders, and his hair is clotted with clay, and burnt brown by the sun. Others are seen without the least clothes, to denote that they are destitute of passions. Others make a vow of perpetual silence, to shew that they have renounced all human intercourse; while others are seen bearing with infinite patience, as though insensible to pain, various austerities of the most dreadful kind, inflicted on the body. The names voiragee, soonyasee, &c. assumed by different orders of these mendicants, are intended to denote that they are destitute of passions. But the conduct of all these modern yogees proves, that they are the greatest slaves to the passions the country affords. No return, then, for the Hindoos of the present day, to the soul of the world; and this part of the system, even in its outward forms, is completely lost.

There is another part of the Hindoo system, viz. devotion, and this is said to lead to wisdom and abstraction, and finally, to absorption; but as no Hindoos are now found to attain abstraction, we must suppose that the merit of their

devotion is very deficient, or that it operates very slowly on their destiny.

Amongst the great body of Hindoos are a few more remarkable than the rest for devotion: these are mostly found amongst persons tired of the bustle of the world, who sit for hours and days together repeating the name of some deity using their bead-roll. Others retire to Benares or some sacred place, and spend their time in religious ceremonies: and these are promised the heaven of the god Shivŭ. Many persons spend all their days in visiting holy places and in devotion there, seeking celestial happiness for a time, or the birth of a yogee. We might add several other works of merit connected with a more elevated state in the next birth, and leading towards abstraction, or the enjoyment of happiness for a time in one of the heavens: such as large offerings to the bramhŭns; digging of pools; making roads to holy places or landing places to the Ganges, and consecrating orchards for shade and fruit to the public use.

Among devotees who seek the same objects must be placed the persons who drown themselves, in a state of perfect health, at Allahabad, and in other places; and the widow who ascends the funeral pile, also seeks this higher happiness, and is promised by the shastrŭ that, by the

merit of this act, she shall take her deceased husband and seven generations of his family and seven generations of her family with her to the heaven of Indrŭ, the king of the gods, where they shall reside during 30,000,000 of years. Seduced by these promises, and having the prospect, should she not burn, of nothing but domestic slavery and perpetual widowhood, multitudes annually perish on these funeral piles.

The following facts will shew more of the nature and effects of this part of the Hindoo system: Capt. ———, now in England, but who resided in India for a very long period, while resident at Allahabad, saw, as he sat at his own window one morning, sixteen females drown themselves. He sat till a thrill of horror seized him, which nearly reduced him to a state of sickness, otherwise he might have continued longer, and seen more of these immolations. Each of these women had a large empty earthen pan slung by a cord over each shoulder; a bramhŭn supported each as she went over the side of the boat, and held her up till she, by turning the pan aside, had filled it, when he let her go, and she sunk, a few bubbles of air only rising to the surface of the water. While Dr. Robinson, late of Calcutta, resided at the same place, twelve men went in boats to drown themselves in the same spot. Each of these men had a piece of bamboo

fastened to his body, at each end of which was suspended a large earthern pan. While these remained empty, they served as bladders to keep them upon the surface of the water, but each man, with a cup, placed now in one hand and then in the other, kept filling the pans from the river, and, as soon as full, they dragged their victim to the bottom. One of the twelve changed his resolution, and made to the shore; the bramhŭns who were assisting in these immolations plied their oars with all their might, and followed their victim, resolving to compel him to fulfil his engagement, but he gained a police station, and disappointed them.

By a statement, containing the returns of the magistrates under the Presidency of Bengal to the Supreme Native Court at Calcutta, of the number of widows burnt or buried alive under that Presidency in the years 1815, 1816, and 1817, it appears, that in the year 1817 not less than *Seven Hundred and Six* widows were thus immolated in that part of India. The probability is, that several times that number thus perished, for these returns depended entirely on the will of the families thus immolating their widows, and on the vigilance of the native officers.*

* Human sacrifices and self-immolation are inculcated in the Hindoo writings.

Such are the baneful effects of the second part of the Hindoo system: it leads the infatuated devotee to a useless life, or to a terrible death.

Still, to ascertain the effects of Hindooism on the great mass of this people, we must examine the last part of the system, which takes in nine-tenths of the Hindoo population, and refers entirely to the practice of the popular ceremonies. These consist in daily ablutions connected with the worship of a person's guardian deity, or of the stone called the shalgramŭ, or of the lingŭ; service paid to a person's spiritual guide, and to the bramhŭns; the worship of different deities on special occasions, monthly or annually; recitations of sacred poems; repeating the names of the gods; pilgrimages; duties to deceased ancestors; funeral rites and offerings to the manes, &c. &c. &c. This examination of the popular superstition will enable us to answer the question —What is a *Hindoo*, as we see him on the plains of Hindoost'hán?

The Hindoo is unquestionably as susceptible of that improvement which is purely intellectual as the inhabitant of Europe. He may not be capable of forming plans which require great and original powers, nor fitted for bold and daring enterprizes; and yet who shall estimate the capacity of minds which have exhibited great

powers so far as they have been called forth, but which have never been placed in circumstances of tremendous trial, which have never been kindled by the collisions of genius, the struggles of parties, which have never been called into action by the voice of their country, by the plaudits of senates, by the thunders of eloquence, and which have never been enlarged by the society of foreigners, and by voyages and travels into distant realms. The European mind, it must be recollected, has attained its present vigour and expansion by the operation of all these causes, and after the illumination of centuries; while we find the Hindoo still walking amidst the thick darkness of a long long night, uncheered by the twinkling of a single star, a single Bacon.

Before we can be said to have become thinking beings, we have acquired so many impressions from surrounding objects, and there is in our minds before that time so much of half-formed thought, that we have become reconciled to a thousand things, which had they first met us in a state of greater maturity of mind, would have excited either our contempt or abhorrence. This is true of men in that society which may have attained the highest improvement; how much more true where the grossest superstitions have destroyed all the energies of the mind. The Hindoo, for instance,

becomes deeply attached to a variety of objects because they are connected with his first and most powerful impressions: had he first seen them at the age of fifteen or twenty, they would perhaps have been rejected as revolting to his reason. But it will not perhaps be an uninteresting investigation, if we endeavour to ascertain the nature of that apparatus by which the character of the Hindoo is formed:—

Almost all the first impressions of mankind are derived from the objects around them; and in this way the characteristic features of every order of human society are formed. Hence we can plainly trace the varying features of society as belonging to the town or village, to some peculiar profession, or to the scenery, or the popular manners of a country.

And it is thus that the Hindoo mind and character are formed: at home or abroad, this youth hears certain books spoken of with the highest reverence, either as being from everlasting, or as having proceeded from the lips of deity; as having descended through unknown periods to the present times; and as being so sacred that none but the priests are permitted to peruse them, or even to hear them read. These books then, having regulated the speculations of the wisest sages of

antiquity, having excited the devotions of thousands of divine yogees, and being the source of a religion still professed by adoring millions, come to him bearing unquestionable credentials.

Reverence for the gods is produced in his mind by observing around him innumerable temples erected to their honour, where they are daily worshipped by persons next in rank to the gods; all the towns, rivers, persons, and things, around him are named after the gods; and thus the land which has given him birth appears to him as the very abode of the gods. Festivities and splendid services calling forth all the enthusiasm of his country, he sees consecrated to these deities; all the books he reads are full of their praise; in the songs and exhibitions of the country all the attributes and wonders of a divine power, and the most astonishing miracles, are ascribed to them; and innumerable fables devoted to their fame are repeated in every circle.

He is led to adore the priests of his native land, for he is told that the sacred books have been committed to their guardian care; that these sacred persons came forth from the head of Brŭmhŭ; that religion in all its offices and benefits must proceed from them; that they are the mouths of the gods; and that they hold the destinies of

men at their disposal. As he passes through the streets he sees every hand raised to do them homage; he observes people running after them with cups of water in their hands, soliciting the honour of drinking this water after they have condescended to dip their foot in it; and finally, he hears from the sacred books, and from the lips of thousands, the most wonderful accounts of the divine powers committed to them.

The living scenery with which he is surrounded (all the world to him), forms a creation deriving its existence from these divine books; as far as his vision, or the faculty of hearing, or his powers of research extend, he perceives nothing but temples, gods, priests, services, and the profound homage of one hundred millions, worshipping at these temples, adoring these gods, reverencing and receiving religion from the lips of these priests, and performing with enthusiasm the rites of this religion. Incapable of comparing or contrasting any other system with this, shall we wonder, that he gives up his whole mind to receive the full impression of the system into which by his birth he is inducted?

It will excite no astonishment, that a superstition thus appealing to the senses, administered by a priesthood receiving divine honours, con-

nected with splendid and fascinating ceremonies, including music and dancing, and gratifying every voluptuous passion, should captivate the heart, and overpower the judgment of youth.

But this superstition maintains a still stronger power over him, by taking advantage of his fears and anxieties in reference to a future state. Thus, while sitting before his own door by the side of the Ganges, he observes crowds passing daily to this river: coming in sight of it, each one lifts up his hands to it, in the posture of adoration; they descend into it, and, mixing therewith a variety of minute ceremonies, perform their ablutions, and seek there the removal of stains which would otherwise accompany the worshipper into the next birth. On particular occasions, with one glance of his eye, he sees thousands at the same moment in the midst of the sacred stream, in the act of profound adoration, waiting for the propitious moment, the bramhinical signal, for immersion. He frequently sees there others attending, with the deepest solicitude, a dying relation, and, using the water and the clay of this sacred river, performing offices which acquire in his mind the deepest interest, as the last preparations for the next state of existence. After the death of the individual, he watches these relatives, who, having burnt the body, make a channel from the funeral

pile to the river, into which they wash the ashes of the body just consumed, that they may mix in the purifying stream. At another time, he sees a person bearing a bone, part of the body of a relation, who has had the misfortune to die at a distance from the Ganges, and casting it into the river for the benefit of the deceased. Others pass him, carrying on their shoulders, in pans, the water of the deified Ganges, to the distance of hundreds of miles, that therewith they may perform rites connected, as the worshippers suppose, with their highest interests. The stories to which he listens in his own family, or amongst the boys and men where he resorts, contain constant allusions to the miraculous powers of this river; he, therefore, falls down with the rest of his countrymen, and adores a goddess whose waters refresh the living, and bear the dying to a state of bliss.

He who advances to the highest order in the discharge of the duties connected with the popular superstition will rise a step in the following birth; he who neglects these duties, sinks lower, and perhaps loses human existence; in which case he passes through 60,000,000 of births before he can return to the human state. He who wholly neglects religion, sinks into some dreadful place of punishment.

From hence it appears, that the greater part of the rewards and punishments connected with this system, are visible in this world, and every appearance of happiness and of misery in men, animals, or trees, is associated in the mind of a Hindoo with the actions of the past birth. It might be supposed that such a system of visible rewards and visible punishments would produce a powerful effect on society; but, alas! this is far from being the case; these visible effects of the virtuous or vicious actions of the preceding state of existence are too paltry and too familiar to produce any excitement to virtue, or any repression to vice. They merely serve now and then to whet a joke at the expense of individuals supposed to be suffering for the actions of the past birth.

Such then is this system of idolatry as operating upon the present hopes, the moral condition, and future prospects, of nine-tenths of the pagan population of India. There is nothing in the ceremonies of this system of a moral nature, or which can produce moral effects, and it is plain, that all the influential effects which might have arisen from an exhibition of the joys or terrors of the future state are lost, by removing from these joys and terrors the very attributes which have

ever made them so impressive, their being invisible, and never-ending in their duration.

These then are the results which have followed the speculations of some of the wisest of the human race, and of a system of religious practice which has been tried for three thousand years upon more than one half of the human race. Not one moral result now—not one hope for the future; all terminating in an endless series of transmigrating through every form of animated matter.

We have, in the preceding remarks, given a rapid view of the Hindoo sacred code, as a grand system, regular in all its parts, and proposing a defined and magnificent object, nothing less than to the yogee absorption into the divine nature, and, to the common people, a gradual advance towards the same state. But it may be proper now to refer to the *actual condition* of One Hundred Millions of beings, upon whom this system has been operating with full force for so many ages.

That system must be essentially vicious which dooms the great mass of society to ignorance, and treats rational beings as though they possessed no powers, except those of the animal. This is

the state to which the Hindoo nation has been doomed by its bramhinical legislators. The education of all, except the bramhŭns, is confined to a few rudiments, qualifying them to write a letter on business, and initiating them into the first rules of arithmetic. A Hindoo school is a mere shop, in which, by a certain process, the human being is prepared to act as a copying machine, or as a lythographic press. The culture of the mind is never contemplated in these seminaries. Hence Hindoo youths, though of a capacity exceedingly quick, never find the means of enlarging and strengthening the faculties. The bud withers as soon as it is ready to expand.

Destitute, therefore, of all that is reclaiming in his education, of all that contributes to the formation of good dispositions and habits, these youths herd together for mutual corruption. Destitute of knowledge themselves, the parents, the tutors, cannot impart to others that which they themselves have never received; human nature takes its unrestrained course, and whatever is in the human heart receives an unbounded gratification.

The youth next enters into the married state; but the laws under which he lives do not allow him to choose his own wife: the parents make

this choice, or, in most cases, a man hired for the purpose, whose business it is to make these bargains, and who travels from village to village, seeking wives and husbands for others. This wife thus imposed upon the youth is not in many cases pleasing to him; and, in consequence, he seeks and pursues through life irregular gratifications, the sources of infinite mischief to himself and family.

Receiving no favourable moral impressions either from his parents, his education, or from the state of manners around him, the Hindoo enters upon the business of life with all his natural cupidity completely unrestrained. How unprepared to mix in a society where pride, avarice, deceit, falsehood, and impurity receive a boundless license; and where neither manners nor institutions exist to oppose the general and putrid inundation! Some persons have complimented the Hindoos as a virtuous people; but how should virtue exist amongst a people whose sacred writings encourage falsehood, revenge, and impurity—whose gods were monsters of vice —to whose sages are attributed the most brutal indulgence in cruelty, revenge, lust, and pride—whose priests and bramhŭns endeavour to copy these abominable examples—and whose very institutions are the hotbeds of impurity? Where,

in such a state of universal corruption—the temple itself being turned into a brothel, and the deity worshipped the very personification of sin —where should virtue find a single asylum? and from what stock, where all is disease and corruption, should the virtues be produced? If the religious institutions of a country be the prime sources of corruption, how should the people be virtuous? Is there such a strong bias in human nature to virtue, that a man will be pure in spite of the example of his gods, his priests, and the whole body of his countrymen, and when the very services in his temple present the most fascinating temptations to impurity?

Impurity and cruelty have been, in all ages, the prominent features of every form of pagan superstition. But no where have these features presented a more disgusting and horrible appearance than among the Hindoos.

The author has witnessed scenes of impurity in Hindoo worship which he can never commit to writing. The allusions which he now considers it his duty to make to this disgusting subject will, he fears, expose him to the censure of some readers.

In translating some parts of the Hindoo writings with a learned bramhŭn who assisted the author,

this bramhŭn was himself almost covered with shame; he hesitated, faultered, and, while giving the meaning of various passages of his own shastrŭs, was thrown into great agitation. Multitudes of fables and scenes are found in the most chaste of the Hindoo writings, belonging to the histories of their gods and ancient sages, that are disgusting beyond all utterance; but the passages here more particularly referred to, describe acts of impurity daily practised by large bodies of Hindoos, and which are becoming more and more common.

The songs and dances which the author has witnessed in the Hindoo temples at the time of the Doorga festival, at midnight, would disgrace a house of ill-fame. Gopal, a learned bramhŭn, assured a friend of the author's, that he never appeared in the temple on these occasions without hiding himself behind one of the pillars. And these are the services which should purify the soul, and fit it for the duties of time, and for the joys of eternity! This is the religion of the Hindoo!

The author himself one year saw, from his own window at Serampore, in a procession on the river Ganges of the images of Doorga, sights so shockingly detestable, that he ran and closed his windows, and in a state of agony sought his

children, that they might be removed to a distance from the scene. And yet multitudes of Hindoos of both sexes, old and young, crowded the side of the river on this occasion. Can we wonder, after this, that the Hindoos should be notoriously the most corrupt nation at present existing on the earth? Their *sacred* institutions are the very bane and curse of the people.

But what shall be said to the cruelties practised by these idolaters? It is a fact authenticated by their own writings, that the Hindoos in former times offered human sacrifices. The védŭ contains the formulas used at these sacrifices; several works contain stories of individuals who have sold their sons for sacrifices; and the Kalika pooranŭ declares how long the blood of a man satisfies the deity. Human sacrifices, we formerly supposed, were confined to nations entirely savage, but little elevated above the tigers which lived in the same forests with themselves; and that, when they offered a human victim, it was a captive and an enemy, over whom they thus triumphed. But amongst the Hindoos, and in their most sacred and most ancient writings, we find that the animals proper for sacrifice are men, buffaloes, goats, &c.

Since the return of Colonel Walker from India, (the author speaks from the best authority), the

rajpoot mothers have returned to the murder of their female offspring: not one survives. These immolations, it is said, were commenced to prevent the fulfilment of a dreaded prophesy, and which could only be accomplished by the marriage of a female rajpoot with a person of another tribe. The danger must long since have ceased; for the rajpoots have now little or no share in the sovereignties in India. Still, however, the practice is continued, even in British India; which proves, that nothing but the strong hand of power can put a stop to these atrocious murders. What a slaughter-house is the dwelling of a rajpoot! One of the English magistrates, in his official statement to the Supreme Native Court in Calcutta, respecting the burning of widows, accounts for the smallness of the number of widows burnt in his district by remarking, that this district is chiefly inhabited by rajpoots, who are known to put every female child to death, and marry amongst other tribes, which wives do not consider themselves under the obligation to burn.

It may be urged that this kind of infanticide is not attributable to any Hindoo institutions; and this is admitted: but yet these murders may be quoted as exhibiting the state of society in India, and the need of a change. There are, however, many mothers among the Hindoos, who, in fulfilment of a vow to obtain the blessing of chil-

dren, offer the first-born to the deity to whom this vow has been made. These offerings are frequently made by drowning the child in the Brŭmhŭ-pootrŭ, a river on the eastern side of Bengal. In these immolations the mother encourages her child to pass into the stream beyond its depth, and then abandons it, remaining on the bank an inactive spectator of the struggles and cries of her expiring infant. These "children of the vow" used also to be offered at Saugar Island; and here the Hindoo mother was seen throwing her living child into the mouth of the alligator, and watching the monster whilst he crushed its bones and drank its blood! The Marquis Wellesley peaceably and successfully prevented these immolations, by sending a small party of Hindoo sepoys down to the spot at the annual festival held on this island.

But what can be said respecting institutions which have such a debasing effect upon the character—which can thus transform the tender mother into an animal more savage than the tiger which prowls through the forest—and, extinguishing all the fine sensibilities common to the sex in every clime, render her capable of becoming the systematic butcher of her own offspring? We have no parallel to this in the history of the most savage tribes. How important, then, the institutions which regulate the public manners! Here

a being, who, under the influence of these manners, shudders at having crushed a worm or destroyed an insect, without hesitation strangles, or smothers, or drowns her own offspring! The author was informed in India, by a respectable bramhŭn, of a rajpoot who, on some account, was induced to spare one of his female children. This girl lived in the house of her father till she attained the age of marriage; but no one appeared to seek an union with this rajpoot girl; and the father became alarmed for the honour of his family, fearful lest this girl should be seduced to paths of infamy. In this extremity, and no doubt in a state of mental agony and frenzy, he one day took a hatchet, and cut his child to pieces!

As a continuation of these Hindoo cruelties, it seems proper to notice what takes place at the annual swinging festival in Bengal, in honour of the god Shivŭ. At these times multitudes of young men are, one by one, swung in the air, suspended by hooks thrust through the flesh of their backs; each one remaining thus suspended for at least fifteen minutes. Others have a long slit cut through their tongues, or have their sides perforated, and cords put under the skin, and draw backwards and forwards, while the devotee himself dances through the streets. Some throw themselves on open knives, from a height of ten feet,

and in some cases are pierced to death on the spot. At the close of the festival these miserable slaves of superstition dance with their bare feet on burning coals. The reader is ready to conclude, that this is a description applicable only to savage life in its most degraded and brutal forms; that it can scarcely be beings in the human shape who inflict upon their own bodies cruelties like these. Yet such is the power of the enchantments possessed by the bramhŭns, the priests of idolatry in India, that they can persuade a man to inflict on himself more dreadful tortures than the savage scalping American Indian inflicts on his enemies. And this is British India!

There are three modes in which the Hĭndoo religion allows of self-immolation, where the individual labours under some incurable distemper: that of dying under the wheels of the car of Jŭgŭnnat'h; of being burnt alive, or of perishing in some sacred river. Dr. Buchanan has given a most appalling account of the immolations at the temple of Jŭgŭnnat'h, in Orissa; and the drowning of lepers, and others labouring under incurable distempers, is known to be very common in India. Mr. W. Carey, of Cutwa, in Bengal, was once present at the burning alive of a poor leper. The friends of this poor man had dug a deep pit, and had kindled a large fire at the bottom,

when the poor leper, unable to walk, rolled himself over and over till he fell into the pit; but as soon as he felt the power of the flames his screams were dreadful, and he used every possible effort to rise and extricate himself, calling upon his relations who stood around, to help him. Upon those relations, however, he called in vain; for instead of affording the help he claimed in accents that might have softened a tyger, they pushed him back into the fire, where he struggled for a while, and then perished.

Thousands are supposed to perish annually in different parts of India, through famine or disease, while engaged in pilgrimages to the different holy places scattered all over that immense continent. Dr. Buchanan has given a most shocking description of these horrors, in the account of his visit to the temple of Jŭgŭnnat'h; and to this the reader is referred.

But what shall be said to the fact, that, according to the official document before referred to, and which is now in London, two Hindoo widows are roasted or buried alive every day in the Presidency of Bengal, in only one division of British India? Is there any thing parallel to this in the whole calendar of human offence and human woe? Two *innocent* beings—and those

females—widows—roasted or buried alive every day! This official account mentions one case in which the widow, after being terribly burnt, arose and fled to her house, where, however, she expired almost immediately. For want of wood, another was only half-burnt; but after being carried back to her house she soon expired. Another was compelled to return back, after proceeding part of the way to the funeral pile, by the cries and screams of her daughter. Seven hundred and six widows, burnt or buried alive in the Presidency of Bengal in the year 1817! Who shall count the numbers of orphans thus deprived of father and mother at one stroke? Who shall count the groans and screams of all these widows in the scorching flames, and the tears of all these orphans? And this is Hindooism! And this is British India!

When a widow, in the first anguish of her loss, resolves not to survive her husband, she avows her intention before her relations. In some cases, they are afraid lest, after going to the pile, she should shrink from the horrid death which awaits her: they demand some proof of her courage, and she directs them to bring a lighted lamp. She thrusts her finger in the flame, and holds it there till almost burnt to a cinder. They now believe that she will not involve them in disgrace

by any act of cowardice at the pile. She proceeds to the Ganges; they accompany her. Here she bathes, and is assisted by a bramhŭn who repeats the forms which are to prepare her for the flames. She next comes up from the river to the funeral pile, which may be twenty yards from the river, and which consists of a heap of faggots rising about two feet from the ground, and on which the dead body has been laid. She walks round the pile several times, in some cases supported by a bramhŭn, scattering parched corn, &c. as she circumambulates the pile. She now lays herself down on the pile by the side of the dead body, and, with two cords laid across the pile, the dead and the living bodies are tied fast together. A quantity of faggots are now laid upon the bodies, and two levers brought over the pile to keep down the victim. The eldest son, then, with a lighted torch, his head averted, sets fire to the pile; the drums beat; the shouts of the mob rend the air, and thus drown the shrieks and groans of the expiring woman. The whole scene to an English spectator is beyond all description horrible and heart-rending. Hell seems to be let loose, and its fires kindled on earth, and surrounded by the fiends from the deep, who are seen exulting in the deed truly infernal. The author has seen three widows thus burnt alive, amidst the shouts

of as many of the populace as thought it worth their while to attend!

When a widow of the weaver cast resolves that she will die a Sutee, she is buried alive, as the bodies of persons of this cast are buried and not burnt. A large and deep grave is, in this case, dug near the Ganges, and, after certain preparatory ceremonies, the widow descends into it, and takes the dead body on her lap, and encircles it with her arms. The earth is now thrown in by degrees, and two persons descend into the grave to press it firm with their feet around the widow, who sits a quiet, unaffected spectator of the horrible process. The earth keeps rising all around her, yet she makes no remonstrance, no effort to escape from her murderers, her own children and relations! At length it reaches to her head, and then in haste, the rest of the earth is thrown upon her, and these relations mount the grave and dance upon the expiring victim. And thus this superstition possesses, as it were, an Almighty influence, and commands the earth to open its mouth—the earth obeys, and swallows up the living mother.—But shall these fires never be put out? Shall these graves still devour the helpless widow? Forbid it, British power! Forbid it, British humanity!

The author cannot close this preface without adverting to the state of female society in India.

What a melancholy fact, in addition to the preceding statements, that there should not exist a single Hindoo school for girls throughout India, that the laws and customs of the Hindoos are inimical to the culture of the female mind; and that she is threatened with widowhood, one of the most dreadful misfortunes in the contemplation of a Hindoo female, if she dare to acquire the knowledge of letters. Here then is a population of fifty millions of females unable to read or write.

While a girl, she remains in a state of idleness. Her fingers never touch a pin, a needle, a pair of scissars, or a pen; she never sees a book except in the hands of the other sex.

When quite a child, seven or eight years of age, she is married, but has no choice, can have none at this tender age, in her husband. After the marriage ceremony, she returns to the house of her father, and remains there till she is called to live with her husband. During this time, perhaps, he dies; and if she is not burnt with his body, she is doomed to remain a widow all her days: the Hindoo law permits no widow to marry.

Some kooleens, the highest order of bramhŭns, marry fifty or sixty females, Hindoo parents conceiving it a high honour to have a daughter married to a kooleen. This man, however, lives only with one wife; though he may occasionally visit some of the others. View the consequences of these detestable laws: these extra wives of the kooleens, and these infant widows, are generally found in the houses of ill-fame throughout the country!

Let us suppose, however, that the Hindoo wife becomes a mother, she cannot be the companion of her husband, nor can she educate her offspring. She remains little better than a mere drudge in her family. She is interdicted all intercourse with the other sex; she never sits with her husband in public company; she never eats with him; but prepares his food, waits upon him, and then partakes of what he leaves.

Is it wonderful that in these circumstances female chastity should be almost unknown in India; or that these females, to whom all knowledge is denied, should be more superstitious than the men? Can we be surprized at seeing them, under the influence of the demon of idolatry, destroying their children, casting themselves into the rivers, and perishing on the funeral piles?

But surely efforts will now be made by our fair countrywomen to improve the condition of all these millions of females. It cannot be, that, raised by a gracious Providence to the enjoyment of so many comforts, in a society so much improved by their virtues, they should be insensible to their duty herein. No; they will doubtless form associations among themselves, and stimulate their relations of the other sex, to unite their energies, to rescue from ignorance, and by that means from these funeral piles, and from the accumulated miseries to which they are subject, so many millions of interesting women, who, for the good of their husbands and families, are seen to brave death in its most terrific forms; and amongst whom, notwithstanding the threatenings of the other sex, and the slavery to which they are doomed, a few individuals have been found, by their knowledge of letters and of philosophy, putting the other sex to the blush.

As though the legislators of India had determined, that the institutions they had reared should never be dissolved, they have divided the whole population into four orders, and deterred them from every intermixture by enacting a penalty worse than death: he who dares to transgress, is driven from every circle dear to him, from the place which gave him birth, and from the

embraces of father and mother, of brother and sister, of wife and children. He is banished from his inheritance, and is left to wander as a vagabond upon the face of the earth. Was there ever such a state of human society as that which at this day exists among the Hindoos? Were a people ever bound in such chains? And yet this society is capable of the highest improvement, and these chains of being completely dissolved.

At different periods it seemed doubtful whether Portugal, or Holland, or France, should obtain the ascendancy in the East. But on them it was not conferred. A day of trial was given to these powers, but they were found unworthy of the great trust, and incapable of accomplishing the good intended for India: they were therefore rejected.

For a considerable period the power of Britain in India appeared very precarious; and, amidst such an uncertainty, but little opportunity for improvement was afforded. Latterly, however, our power has been so consolidated, in the decided preference of our sway in the minds of the governed, and in the complete dependance of every remaining power in India, that the improvement of the intellectual condition of the natives, as the means of uniting them to us from principle, has become the soundest policy, and a

point of such paramount necessity and importance, that almost every one, at all conversant with the state of our Indian empire, is become a convert to this opinion.

When it is considered, that the intellectual condition of our Indian population is far lower than that of our ancestors at the period of the conquest; that there is not a single school or book in India by which the mind can be enlightened; that all the countries around Hindoost'han are enveloped in the same darkness; that the great mass of society in every country have emerged out of darkness by a progress so slow, as to be almost imperceptible; and that the population to be raised into thinking and active beings in India amounts to nearly 100,000,000, all idea of danger to the parent state from attempting to improve the mental condition of society there must be very extravagant. Many centuries must pass away before India shall be in the condition of our American subjects at the commencement of their revolution; and after all these, centuries shall have rolled over our country, if her power, and splendour, and foreign possessions shall be retained so long, and she should, five or six hundred years hence, lose India, she will derive a greater glory from having elevated into a mental and moral existence all

these millions, than she could derive from adding all China and Tartary to her Eastern possessions; and India, thus enlightened and civilized, would, even in an independent state, contribute more to the real prosperity of Britain as a commercial people, by consuming her manufactures to a vast extent, than she does at present, or ever will do, remaining uncivilized. It is a most extraordinary fact, that the British goods annually purchased by all our Hindoo and Mahometan subjects, are not sufficient to freight a single vessel from our ports.

But let Hindoost'han receive that higher civilization she needs, that cultivation of which she is so capable, let European literature be transfused into all her languages, and then the ocean, from the ports of Britain to India, will be covered with our merchant vessels; and from the centre of India moral culture and science will be extended all over Asia, to the Burman empire and Siam, to China, with all her millions, to Persia, and even to Arabia; and the whole Eastern hemisph will be gilded with the rays of that Luminary, whose beams are the alone source of all the life and moral beauty found in our world.

And when we consider that so many millions of the population of India are our fellow-subjects,

what a stimulus to seek their good! What an imperative, what a paramount duty! Is it not manifest, that in the mental and moral improvement of this vast empire, Great Britain has a work of benevolence before her which, in national glory, will eclipse all her other achievements, as much as the meridian sun exceeds in splendour the morning star. Know, then, the country of the Howards and the Wilberforces, thy high destiny!—Never were such miseries to be removed—never was such a mighty good put within the power of one nation—the raising a population of sixty millions to a rational and happy existence, and through them the illumination and civilization of all Asia!——

These remarks the author has prefixed to the English edition of his work, in the hope of calling the attention of his countrymen to the deplorable intellectual and moral condition of British India. A more detailed view of this subject will be found in the closing pages of this volume and the introductory chapter of the next.

This volume, according to the proper order of the work, should have been the first of the four, and the fourth the second; but as the two preceding volumes on the Mythology of the Hindoos had been printed, from the Bengal edition,

before the return of the author to England, there appeared to be no alternative but that of printing these volumes as the third and fourth. The reader is entreated to keep this in mind in reading the work, which purports to be, "A View of the *History*, the *Literature*, and the *Mythology* of the Hindoos."

London, August 21, 1820.

INTRODUCTORY REMARKS

ON THE

HISTORY, MANNERS, AND CUSTOMS

OF

THE HINDOOS.

However difficult it may be, if not impossible, to trace the origin of the Hindoo nation, and however absurd its own chronology, the Hindoos must be allowed a high claim to antiquity: their most early writings, their unchanging manners, and a variety of facts connected with their records, which are noticed in this and other works, establish this fact beyond all contradiction. But how humbling is the consideration, that whole ages of the earliest history of so large and interesting a portion of mankind, should be buried in an oblivion perfectly impenetrable. How many astonishing events, how many precious monuments of the powers of the human mind, must have been thus lost to all posterity! And yet this is in a great degree the case, respecting all the nations of antiquity during the revolution of all the ages prior to that of Herodotus.—In this culpable neglect of recording real facts, and in the invention of fictitious ones, claiming their descent from the gods, and filling millions of years with the wonderful actions of their forefathers, how poor, how contemptible does the race appear!

But are we then to conclude, that there is nothing but fable in the whole of the Hindoo accounts of the first ages? May there not be some fragments of real history, and some allusions

to the state of primeval society, even in what the Hindoos have termed the sŭtyŭ yoogŭ ?—The story of Swayŭmbhoovŭ,[a] may be a tradition relative to the flood ; nor is it absolutely impossible that the Hindoos should have been a distinct people from the period of the confusion of tongues, nor that they should have had traditions among them of the flood handed down from age to age, and preserved with all that reverence which the ancients are known to have cherished towards every thing proceeding from their ancestors.

Should this account of Swayŭmbhoovŭ, however, be pure fable, and in consequence this application of the story to Noah be wholly untenable, there are still certain prominent facts in the Hindoo history, leading to conclusions respecting the high antiquity of the Hindoo nation, which cannot be very wide of the truth.

From the style of the védŭs, the deep veneration in which they are held, and other concurring circumstances, it seems very probable, that the most ancient parts of these works were written about the time of David: this allows a sufficient period, after the confusion of tongues, for the Hindoos to have made good their settlement in India, and to have attained that degree of civilization requisite to form the rudiments of that civil and religious polity which has descended down to the present times.

The védŭ contains the names of many of the most celebrated of the Hindoo philosophers; and, therefore, it may be supposed that the original sentences (sōōtrŭs) of the dŭrshŭnŭs, from which the doctrines of the six great schools of philosophy were drawn, must have succeeded the original védŭ at no great distance of time; and at a period not very much later the Institutes of Mŭnoo, their great epic poem, the Ramayŭnŭ, and their first astronomical works, so worthy of the best days of the Hindoo nation, must have been written. This will carry us one or two hundred years below Ramŭ, who probably lived about

[a] See page 2.

five hundred years before the christian era; and while we are thus brought to the time of Aristotle, when the Greek learning had attained all its glory, we shall have allowed seven hundred years to the Hindoos, in which period they may be supposed to have carried their literature to its highest perfection.

The era of Krishnŭ may be placed about three hundred years before the incarnation; in whose time some of the best of the minor poets, &c. lived. Very soon afterwards the Mŭhabharŭtŭ, in which this hero is so highly distinguished, must also have been written, as well as the most ancient pooranŭs, and the Shrēē-Bhagŭvŭtŭ, in which work also Krishnŭ is one of the principal personages. The arrangement of the védŭ, by Vyasŭ, it is probable, must also be referred to this period.

We are now arrived at the point from whence the Hindoos date the commencement of the present age, the kŭlee yoogŭ; and from hence the path of the historian becomes more illuminated.

These ideas, if in any degree correct, will throw some faint light on the Hindoo chronology; and the author is happy in observing, that they correspond pretty nearly with all the information hitherto published which has any claim to notice, and which is to be found in the invaluable Researches made by Sir W. Jones, Mr. Colebrooke, Mr. Bently, and other gentlemen learned in the Sŭngkritŭ.

We shall now give a brief epitome of the *Sketches of History* contained in the First Chapter of this work, and from hence the reader will be able to form some idea how far these sketches confirm the above chronological theory.

The Hindoo history of the present four yoogŭs commences with the work of creation, after which the earth is said to have been drawn from the waters of the deluge by a person, to create

whom the god Brŭmha divided himself into two parts, one of which became Swayŭmbhoovŭ, and the other the wife of this personage.

The history then goes on to declare, that the son of this Hindoo Noah (if it be proper to identify Swayŭmbhoovŭ with the patriarch) divided the earth, or, as is more reasonable to suppose, that part of it to which these sons of Japhet had emigrated, into seven parts, or dwēēpŭs, as Plŭkshŭ, Kooshŭ, Krounchŭ, Shakŭ, Pooshkŭrŭ, Shalmŭlŭ, and Jŭmboo.[b]

Prit'hoo, the grandson of Swayŭmbhoovŭ, considered as the first king of this colony succeeding the patriarchal state, is said to have subdivided his inheritance, and to have taught his subjects agriculture, some of the arts, &c. The name Prit'hivēē, the earth, is said to have been derived from Prit'hoo.

Seven sons of this monarch, receiving distinct portions of territory, divided them among their children; and one of these sons, Agnidrŭ, obtained Jŭmboo-Dwēēpŭ, or India, and divided it among his nine sons. Rishŭvŭ, the grandson of this monarch, had nine sons, but he gave his kingdom to Bhŭrŭtŭ, the eldest, who however retained only a part, which was called after him Bharŭtŭ-Vŭrshŭ,[c] and which is said to have extended from mount Himalŭyŭ to the sea.—The names of twenty-four kings, descended from Bhŭrŭtŭ, are next given, with the last of whom is said to have ended the race of Swayŭmbhoovŭ.

[b] Captain Wilford, according to his own theory, says, "Plŭkshŭ includes the Lesser Asia, America, &c. Kooshŭ answers to the countries between the Persian gulph, the Caspian sea, and the Western boundary of India; Krounchŭ includes Germany; Shakŭ, the British isles; Pooshkŭrŭ is Ireland; Shalmŭlŭ is bounded to the west by the Adriatic and Baltic seas and Jumboo is India."

[c] The country or kingdom of Bhŭrŭtŭ.

We now come to the next dynasty of kings, called the descendants of the sun. Ikshwakoo, the first of this family, with his eight brethren, reigned over Bharŭtŭ-Vŭrshŭ, Ikshwakoo presiding over the central division, and making Oude, then called Uyodhya, his capital. Including this monarch, the pooranŭs give us the names of twenty-nine sovereigns, with the last of whom was closed the first age, or the Sŭtyŭ yoogŭ.

Sagŭrŭ was the name of the first monarch of the next age, the tréta yoogŭ, in which twenty-three persons are supposed to have reigned, the last but one of whom was Ramŭ; about whose time, we have conjectured, the Hindoo literature had attained its highest perfection.

Ten kings of the race of the sun appear to have reigned in the third age, or what is termed the dwapŭrŭ yoogŭ.

The history now goes back almost to the commencement of the sŭtyŭ yoogŭ, to the other family distinguished in the Hindoo history as the race of the moon; and begins with Poorooruvŭ, who was the son of Ila, the grand-daughter of Voivŭswŭtŭ, the father of Ikswakoo. This monarch made Prŭyagŭ his capital, and forty-six kings of the race of the moon, in a direct line, extend to the close of the third age.

The kshŭtriyŭ kings of the race of the moon who reigned in the present age, or the kŭlee yoogŭ, amount to thirty-seven, and the rest of the Hindoo kings, of other families, down to the Mŭssŭlman conquest, at the close of the fourteenth century, amount to ninety, of the following dynasties: after the kshŭtriyŭs, a race of kings arose, sitting on the throne of Delhi, who were descended from the famous Mŭgŭdhŭ family; next succeeded the Goutŭmŭ dynasty, the patrons of the Bouddhŭ heresy; then the Mŭyoorŭ dynasty, and after the dethronement of its last prince, Shŭkadityŭ, a royal stranger, from the

Kŭmaoo mountains obtained the kingdom; but who, in his turn, was destroyed by Salivahŭnŭ, the king of Prŭtist'hanŭ. The two next families were yogēēs, the following one voidyŭs, and the last family of Hindoo kings, sitting on the throne of Delhi, were rajpoots.

It must not be supposed by the reader, that the above lists of kings can be depended upon in forming chronological calculations, though they have been really selected from the pooranŭs: for the framers had no intention of assisting their countrymen to acquire a knowledge of history; the record was purely casual, or intended to fill up a story respecting a favourite hero. The early division of Hindoost'hanŭ into many independent kingdoms also increases this difficulty; for through what dynasty shall these chronological calculations be made?

The Shŭktee-Sŭmbhédŭ, one of the tŭntrŭs, contains a list of fifty-three kingdoms in India taken in its largest sense, but at what time they existed in a distinct form is uncertain, and their boundaries are but very imperfectly described in the above work. The names of these countries or kingdoms are Ungŭ, Bŭngŭ, Kŭlingŭ, Kérŭlŭ, Sŭrvéshŭ, Kashmēērŭ, Kamŭ-rōōpŭ, Mŭharashtrŭ, Andhrŭ, Sourashtrŭ, Goorjjŭrŭ, Troilingŭ, Mŭlŭyana, Kŭrnatŭ, Uvŭntēē, Vidŭrbhŭ, Mŭroo, Abhēērŭ, Malŭvŭ, Cholŭ, Pŭnchalŭ, Kambojŭ, Viratŭ, Pandyŭ, Vidéhŭ-Bhōōmee, Valhēēkŭ, Kiratŭ, Vŭkŭgnanŭ, Khoorasanŭ, Bhotŭ, Chēēnŭ, Amŭrogŭ, or Mŭha-Chēēnŭ, Népalŭ, Shēēlŭhŭttŭ, Gourŭ, Mŭha-Koshŭlŭ, Mŭgŭdhŭ, Ootkŭlŭ, Shrēē-Koontŭlŭ, Rinŭ, Konkŭnŭ, Koikéyŭ, Shōōrŭ-Sénŭ, Kooroo, Singhŭlŭ, Poolindŭ, Kŭtt'hŭ, Mŭtsyŭ, Mŭdrŭ, Souvēērŭ, Lŭlamŭ, Vŭrvvŭrŭ, and Soindhŭvŭ.

The author begs leave to refer the reader to the first chapter of this volume for a more detailed view of Hindoo history, and for other observations on the subject. He cannot, however,

refrain from adding his earnest wish, that some Sŭngskritŭ scholar would devote his leisure to a work on this subject, drawn entirely from Hindoo sources; persuaded as he is, that the pooranŭs, if thoroughly and judiciously examined, would either afford ample materials for a succinct history of India, or supply numerous fragments of the most interesting and important nature. To a person proposing to compile a work of this kind, he would recommend the employment of learned natives to draw out clear and minute tables of contents of every pooranŭ and every historical poem. This would shorten the work to the English scholar; who, having all these materials before him, would see at once whether these hidden treasures could supply what is so exceedingly desirable, *a complete History of this very ancient and interesting people.*

From the whole of what the author has been able to collect and condense relative to the civil state of the Hindoos, the reader will be able to perceive something very superior to mere savage life, or to brutal uncontrolled tyranny; the Hindoo kings, though absolute, were restrained by laws which they verily believed to be divine;—the laws contained many excellent principles, though they were exceedingly partial and void of that purity, justice and benevolence, which Christianity has infused into the institutions of nations calling themselves Christian;—the very cast prohibited some indulgences and associations exceedingly pernicious to society;—but after a candid examination of this system, so ancient, while we admit that there are many things to approve and admire in the *royal, judicial,* and *social institutions* of the Hindoos, we are compelled to acknowledge, that those laws which exalted the priesthood into divinities,—which invested the monarch with absolute power over the lives, property, and liberty of the subject,—which permitted domestic slavery,—which consigned one half, viz. the female population, to a state of perpetual servitude and ignorance, and nine tenths of the male population to mental,

civil and bodily slavery under the priests, must have been essentially vicious and intolerable.

Nor can the author refrain from pausing in this place, and offering up his most heartfelt thanksgivings to the Great and Beneficent Governor of all things, for placing, after so many tremendous revolutions, this vast and interesting portion of mankind under the British Government. He feels this gratitude not only when he contrasts the British Government with the iniquitous and rapacious tyrannies of the former Hindoo and Mussulman princes; but he feels it, as one who has long witnessed the mild and paternal nature of the Supreme Government,[d] which, with incessant solicitude, endeavours to meet, (as far as the system, in the hands of a few unassisted[e] individuals, can possibly meet), the wants and circumstances of so vast a population, so immense an empire.

There may, no doubt, in so large an establishment as that which composes the whole body of the Honourable Company's civil servants, be found individuals who sacrifice the good of the subject by neglecting their public duties, or by conniving at the cupidity of the native officers; but the author hopes that these instances are constantly decreasing, and he is happy in adding his renewed testimony to the great advantages which have resulted to the subject from the establishment of the College of Fort William. The influence of this institution on

[d] The sentiments expressed by the Most Noble the Marquis of Hastings, in his speech delivered to the students of the College of Fort William, on the 30th July, 1817, have formed for him an imperishable wreath of honour; and it cannot be doubted, but that the young gentlemen to whom this most excellent address was delivered, will, by acting up to these dignified sentiments, make the very name of Britons dear to the latest posterity of our Indian subjects.

[e] The native officers of justice, on account of their want of probity and their excessive cupidity, instead of being faithful assistants to the Superior Magistrates, have always been the greatest scourges of the country.

the Honourable Company's civil servants under this Presidency is now seen to be great and salutary indeed. Formerly, a young man, after his arrival in India, could remain in privacy at the capital just long enough to contract habits and debts which extinguished all private virtue and all public spirit; and, thus prepared, he went to his station, the solitude of which was favourable to the indulgence of every private and public vice. But now, the residence at the College, and the public examinations there, form the character of the individual; and he proceeds to his station with the eyes of all his fellow-students and of the whole English community following him; and with this deep conviction also, that every step of his further advancement in the service must depend entirely on his merits.

Respecting this College, it is difficult to say which is most to be wondered at, the wisdom of the man who formed it, or the folly of those who have laboured to prove it unnecessary.—If it was necessary that young men, sent out to superintend, as collectors, judges, &c. large and populous districts, should know the language of the people whose most important concerns were to be placed in their hands,—that those young men who should become magistrates and judges should know the laws which they were to dispense, and be able to weigh the evidence of plaintiff and defendant upon which they were to decide, then the college was necessary.—If it was desirable that the government should know the capacity and sufficiency of candidates for office before it conferred the most important trusts,—and that persons about to be placed in lucrative situations, and beyond the reach of controul, should first be brought to know the necessity of managing their own affairs with discretion, then the college was necessary.—If it was important to the happiness of the governed, that they should be able to make application to their magistrates without the interference of persons under many temptations to become their oppressors,—that the subjects should not always be reminded that their governors were men of a strange speech,—that native men of learning

should be patronized, and their diligence excited to give to the world the stores of Hindoo literature, and to lay open the most extensive system of idolatry on earth,—or, if it was important to the interests of science, that Europeans in situations of influence, scattered over the greater part of India, should be capable of exploring the hidden treasures of Hindoo learning, then the college was necessary.—If it was of the last consequence to the happiness of the natives, that the servants of the Company should be able to select with wisdom the vast multitude of inferior native officers spread over the country,—or, in short, if it was necessary to the happiness of the natives, or to the glory of Britain, that the authority of England should be preserved and perpetuated in the east, then the college of Fort-William was necessary, and the most noble Marquis Wellesley deserves the thanks of every native, of every Briton, and of every man of learning in the world.

Still the author feels it his duty respectfully to suggest, for the consideration of the Supreme Government, while this subject is before him, an idea or two, connected, as he humbly conceives, with the further improvement of the country: he would recommend—that the whole body of Hindoo and Mŭsŭlman law now in use, and the Regulations of Government, be laid before a select body of law officers, assisted by the oldest and the most enlightened of the Honourable Company's servants, and that these persons, corresponding with the most intelligent persons in every part of India, be directed to form a body of civil and criminal law suited to the present circumstances of our Indian empire; to be presented for revision to the great Law Officers of the Crown, and to the Parliament of England;—that this code of law, when ratified, be translated into the language of every district containing a court of justice, and two copies of it deposited in each court, for the use of the council both of the plaintiff and defendant; the Judge and first law officers to be also supplied with copies; and further, that every student be expected to read this code thrice over during his

stay in the college, and to attend regular lectures in which it shall be explained;—that the proceedings of every court of law be conducted in the language of the district in which each court-house is situated; that every Judge understand, and every attorney plead in this language; that the proceedings be open to all, and that no cause be examined, nor any witnesses heard, in private, by the officers of the court, previously to the open trial in court, on pain of a very heavy fine; that there be formed at the Presidency, a College for the instruction of native law officers in the legitimate meaning of this code, and that no native attorney (after a certain period) be permitted to act in a court of justice without a certificate from this college;—that every instance of bribery, perjury, and extortion, connected with the administration of justice, or the execution of the laws, be punished in some mode most likely to counteract these crimes, so common at present, and so exceedingly destructive of the happiness of the subject;—that no person be appointed to the office of a t'hanadar, or to any other office filled by natives, without a recommendation from ten of the most respectable inhabitants of the town or village where such officer is to be placed;—that some mode be sought of interesting the inhabitants of towns in improving their roads, in removing nuisances, in watching over inferior officers of the police, in promoting different objects of benevolence, and especially charity-schools, which might be supported by an annual collection from the inhabitants themselves.

The principle so justly recognized by the Parliament of Great Britain, that it is the duty of the Government to improve the civil and moral condition of our Indian subjects, though this recognition was preceded by a long and painful delay, was hailed with joy by every philanthropist. It is impossible to discover any object worthy of individual existence, if the good of others be not included in that object: but how much more true is this of nations than of individuals.—The Marquis of Hastings, in his late most excellent address to the Students of

the College, very feelingly takes up the sentiment of the House of Commons, and urges with great force the policy, the necessity, and the divine obligation of raising to rational and happy life the subjects of this vast empire; and the author is happy to observe, that, under his Lordship's administration, experiments have been made to impart instruction to the rising generation in India[f] in their own tongue, agreeably to the improved system of education for the poor, which, as a grand principle of moral health, promises to resemble in its blessings the tree of life, the very leaves of which are said to be "for the healing of the nations."

Many of those who have reflected on the miserably enslaved but delicate circumstances of our Hindoo and Mŭsŭlman fellow-subjects, have felt the greatest anxiety lest, by touching, in the slightest manner, the fabric of our Indian policy, it should shiver to atoms; but it now appears that these apprehensions, like many others formed while walking in an unknown path at midnight, are wholly groundless. It is now proved beyond the possibility of hesitation, that the Hindoos, like all other human beings, are more pleased with day than with night, when the light is permitted to shine upon them through a medium which diminishes the effulgence of its rays; and that therefore the rudiments of knowledge may be imparted with perfect safety. Man, in the essential principles of his nature, and in his wants, is the same in every clime: in the efforts of the wise and good to improve his condition, therefore, the great difficulty lies in discovering his real circumstances, and in suiting the means to the end.

Our present duties to this people seem to be comprized in imparting to them, first, *knowledge*, and then *sacred principles*; and in this God-like work, *Schools*, as well as the extensive

[f] The Vidyalŭyŭ, or the HINDOO COLLEGE, and the SCHOOL BOOK SOCIETY, in Calcutta, reflect also the highest honour on those who originated as well as on those who conduct these institutions. The School Book Society, it is understood, owes its origin to that distinguished lady, the Marchioness of Hastings.

circulation of elementary works on the first principles of science, and of the Holy Scriptures, ought to be patronized wherever power, or influence, or property, has been by a gracious Providence bestowed. If he is a benefactor to mankind who makes a blade of grass to grow where one never grew before, how much more is he the friend of man, who sows, in a field extensive as a fourth part of the habitable globe, that seed which is to spring up and bear fruit unto life eternal.

The British government may reap the highest advantages from the general establishment of Schools: an involuntary attachment necessarily takes place between the person who bestows knowledge and the recipient. Every person who has read Park's travels, must have perceived the amazing effects of the Mahômedan schools in Africa, in drawing the hearts of the natives thus taught to their superiors. It is a singular fact, that in all the conquests which they have been able to retain, the Mahomedans have mouldered the conquered into their own disposition: the difference in temper and character between the Mŭsŭlman and the Hindoo in Bengal, though both were once Hindoos, is quite astonishing, and can only be attributed to education: it is the same change of character which is so visible in the native Africans after receiving instruction in the Mahomedan schools.

At some future time, these native schools may also be expected to supply a superior race of men for all the inferior offices of government and police, who will also form the uniting link between the population and their beneficent government. These fruits cannot be expected till years have elapsed after schools shall have been generally established, and therefore the author refrains from enlarging; but as this horde of rapacious oppressors, 'dressed in a little brief authority,' is, and has always been, the greatest scourge of the country, so a greater good can scarcely be found for it, than upright and benevolent men to fill up all the subordinate offices of government and

police. Something of the hunger and rapacity of these men would be removed, perhaps, if a fine of twenty times the amount of the sum given as a douceur for obtaining a place were levied on every offender, half of it to go to the informer.

The SECOND CHAPTER of this work contains an account of the different *casts* or orders of Hindoos, which, including what may be called the trading casts, amount in number to more than forty. To this is added, a description of the arts, the manufactures, and the agriculture of the Hindoos, and of the climate, soil, and produce of Bengal, comprising a general view of the social order of this people as far as affected by the cast.

The writer has not spared the authors of this iniquitous system of social misrule, but has endeavoured to shew its flagrant injustice, its shocking inhumanity, and its fatal impolicy in paralizing the genius and industry of the country. The instances given of the dreadful consequences following the loss of cast, which might be multiplied into a large volume filled with cases of unparalleled cruelty and injustice, will no doubt fill the mind of the reader with the deepest horror. And yet this detestable system, which cuts up by the roots every tender and generous feeling, and, for the most innocent and even praise-worthy actions, inflicts a punishment worse than death itself,—has found apologists even amongst enlightened Britons.

Never was there any thing invented by the deep policy of man, so well calculated to rivet the chains of superstition, as the cast. By this institution, all the Hindoos are divided into distinct classes, and their civil, domestic and religious duties defined. The rules for the practice of these duties are so minutely arranged, and rendered so binding, that a Hindoo can never embrace any thing new, however wise, or necessary, or profitable; nor transgress the bounds of his prison-house. The mere circumstance of eating even the purest food, with

persons not of the same order, however enlightened, or virtuous, or venerable for age, exposes a man to excision from his wife, children, father, mother, and every other tender relation; but what is still worse, the very reception of such a persecuted individual involves the receiver, though a mother or a wife, (Oh! these mild and humane Hindoos!!) in the same dreadful sentence. Yet all these horrors must be braved by a person perishing with thirst, who should, to save his life, dare to receive even the sacred water of the Ganges, from one of inferior cast; —all this misery must be endured by the person, who, to secure his eternal salvation, should dare to embrace a new religion. Had the cast continued to be what it was under the Hindoo monarchs, and what the framers of its rules wished it to be, all that is terrible in becoming an outcast, and "a vagabond on the face of the earth;" all that is revolting to human nature in losing the esteem of connections, in contempt and persecution, in the fear of perishing through want, and in being excluded from the most distant hope of returning to home and friends on this side death,—all these terrors must have been welcomed by every Christian convert, who must thus have become a martyr the very moment he declared himself on the side of the new religion.

But let us rejoice that the rust of these fetters has nearly eaten them through: there are indications in the present state of Hindoo society, which evince that, on account of the number of transgressors, these barbarous laws cannot be much longer enforced:—

1. The social impulse is evidently felt as strongly by the Hindoos as by other nations; and this leads those who have formed friendships in the same neighbourhood to join in offering mutual pledges of hospitality; hence, in numerous instances, we find that groups of Hindoos, of different casts, actually meet in secret, to eat and smoke together, rejoicing in this opportunity of indulging their social feelings. There is also a strong propensity in human nature to pass the bounds prescribed by partial

and short-sighted legislators; and in these private meetings, the parties enjoy a kind of triumph in having leapt the fence, and in being able to do it repeatedly with impunity.

2. Early marriages being necessarily acts of compulsion, and against nature, it too frequently happens, that the affections, instead of fixing upon the law-given wife, become placed upon some one not of the same cast, who is preferred as the darling object of uncontrouled choice: here again the cast is sacrificed and detested in secret.

3. The love of proscribed food in many instances becomes a temptation to trespass against the laws of cast: many Hindoos of the highest as well as of the lowest rank eat flesh and other forbidden food; and, should detection follow, the offenders avail themselves of the plea, "These are the remains of the offerings presented to my guardian deity."

4. The yoke of the cast becomes still more intolerable through the boundless license which a Hindoo gives to his sensual desires; and these temptations to promiscuous intercourse with all casts of females, are greatly strengthened by absence from home for months and years together, which is the case with thousands; especially in Calcutta and other large towns, as well as throughout the native army: hence cohabiting, eating and smoking with women of other casts is so common, that it is generally connived at, especially as it is chiefly done at a distance from the offender's relations.

5. The very minuteness and intricacy of the rules connected with cast also tend powerfully to induce a forfeiture of the privileges it bestows: social intercourse among Hindoos is always through a path of thorns. Cast is destroyed by teaching religious rules to persons of inferior rank, by eating, or by intimate friendship, with such persons, by following certain trades, by forbidden matrimonial alliances, by neglecting the customs of the cast, by the faults of near relations, &c. &c. And where

the cast is not forfeited, in many cases persons are tormented and persecuted to the greatest excess.

From hence it will appear, that an institution, the rules of which are at war with every passion of the human mind, good as well as evil, must, sooner or later, especially if the government itself ceases to enforce these rules, fall into utter disuse and contempt. The present state of Hindoo society respecting the cast, therefore, will cease to be a matter of wonder. No one will be surprised to hear, that, although the Hindoos give one another credit, as a matter of convenience, for being in possession of cast, and though there may be an outward, and, in the higher orders, an insolent show of reverence for its rules, if the matter were to be searched into, and the laws of the cast were allowed to decide, *scarcely a single family of Hindoos would be found in the whole of Bengal whose cast is not forfeited:* this is well known and generally acknowledged.

The author has devoted one hundred pages, making the THIRD CHAPTER of this volume, to a description of the *Manners* and *Customs* of the Hindoos; and upon these he here offers a few remarks in addition to those which close the chapter.

Some have professed to doubt, whether a state of civilization be preferable to a savage state or not; but would it not be the same question in other words, if it were asked whether is to be preferred, the state of man or that of the irrational animals? What is the precise boundary which marks the distinction between the civilized and the savage state? Is it not, that in the former the improvement of the mind is recognized as the highest end of existence, but not in the latter? The Hindoo manners strongly remind us of this distinction.

The Hindoos are said to exercise much tenderness towards women in a state of pregnancy; not, however, from any high sensibility in reference to the sex, but from an anxious concern

to secure the safe birth of a child, hoping it will be a son, to whom they may commit the charge of releasing them after death from a state similar to purgatory. The rejection, with a degree of horror, of the services of a skilful surgeon, even where the life of the mother is exposed, is another proof that the mind is in a state of great imbecility; while the terrors felt by all parties on these occasions strongly demonstrate the deplorable state of medical science among the Hindoos. The appearance of piety in a family after the birth of a child however, though blended with the grossest ignorance and superstition, may become an instructive lesson to Christians, as well as an excitement to gratitude for better knowledge. In giving names to their children, also the Hindoos shew a marked preference for the names of the gods, hereby expressing their veneration for the deity, and their hope that the god whose name the child bears may honour it with his favour.

Parents who have been afflicted by the loss of several children in infancy not unfrequently attribute their misfortunes to the prayers of envious persons. If they are afterward blessed with another child, they give it an unpleasant name, that no one may envy their happiness.[g] In the same spirit, these poor people place on the end of a stick a black rejected cooking-pot streaked with white, and set it up in the midst of a garden of vegetables, that the evil eyes of malicious persons may not destroy the crop. How effectually would the reception of one passage of scripture eradicate all these fears; "The prayers of the wicked are an abomination to the Lord."[h] How absent from the minds of this people are all ideas of the essential necessity of holy dispositions in our approaches to the Almighty.

Hindoo mothers display an excessive attachment to their offspring: but this fondness, confining its cares to the body,

[g] Three kourees is not unfrequently given (Teen Kouree).

[h] How supremely important it is, that the works received by a whole nation as divine, should contain only those sentiments that are capable of imparting a system of perfect morals!

leads them to feed their children to excess; to indulge them with pernicious food, which brings on early diseases; and to permit evil tempers to grow without correction: and thus maternal affection is converted into the greatest possible bane.

The exercises of the village school exhibit an exclusive concern for secular interests, without the least reference to the enlargement of the mind. A Hindoo has not the most distant idea that schools ought to inculcate morals and the first principles of religion. It is by mere accident that the names of the gods, mingled with other names, form a spelling lesson: a schoolmaster, in the same manner as a head servant, is termed a sirkar; he teaches a certain art useful in obtaining a livelihood. That this is the only idea the Hindoos have of schools, is further proved by the disgraceful fact, that all India does not supply a single school for girls! Their ideas are, that the employments of a woman do not require the assistance of education: she can sweep the house, cook, collect cow-dung for fuel, wait on her lord, and feed her children without it, and having discharged these offices with fidelity, the whole work of life is accomplished. The use of the needle, knitting, and imparting knowledge to her children, are duties to which she has no call, and for which she is wholly incapacitated. No wonder that Hindoo society is so degraded, when those who might become the best part of it are treated as irrational, and converted into beasts of burden.

The Hindoos never appear to have considered the subject of marriage as having any thing to do with moral or intellectual advantages. Their laws recognize nothing as the proper ends of marriage but that of perpetuating the species, and leaving a son to perform the funeral rites. A woman is never considered as the companion of her husband, but as his slave, or as a creature belonging to his hŭrŭm-mŭhŭl. The Hindoo legislatures considered, that amongst the animals certain species were seen to domesticate in pairs, and they therefore placed men among

these species; but still they denied to man the privilege possessed by an inferior animal, that of choosing its mate. These laws appear to have had two sources: those relating to offerings, which declare that the bramhŭns are the mouths of the gods, must have proceeded from a band of hungry priests; but their marriage laws must have originated with some gloomy ascetic, who, having no idea that final liberation could possibly be promoted by union to matter, made the state of marriage as irksome as possible.

In the directions given by the shastrŭ respecting the choice of a wife, the reader will find no allusion whatever to mind or temper; the attention of the bridegroom is wholly directed to the person and the family of the maid, and to the prospect of male offspring. Excessive care is also observed on both sides, in the marriages of the higher orders, respecting family rank; but honour and wealth are the only objects of concern. Each individual seeks either to raise his family a step higher in the cast, or, if one party consent to sink lower, this sacrifice is never made but for the sake of considerable gain. As a proof how exceedingly alive to the idea of rank the Hindoos are, we need only refer to their eager desire of marrying their daughters to the koolēēnŭ, or, (in title only) noble families, one individual amongst whom sometimes marries a hundred wives, and except the first, leaves them all to become common or concealed prostitutes. In Bengal, this contemptible pride has sacrificed so many females,[1] that wives are scarcely to be found for young bramhŭns not koolēēnŭs; and it has been in agitation among some of the most respectable families near Calcutta to address a petition to Government on this subject. The mercenary spirit frequently observable in contracts of marriage is equalled by nothing except that of two individuals in a fair, mutually

[1] It is the same principle in part which immolates the widow on the funeral pile—the honour of the family is concerned, or the dignity and religious character of the family is promoted, when they can boast that a sŭtēē, or a succession of sŭtēēs has been found amongst them.

suspicious of each other, striking a bargain for a yoke of oxen.

The early age at which marriages are contracted, not only prevents, as has been already observed, voluntary choice and future union, contributing fatally to illicit connexions and irregular second marriages; but what is, if possible, still worse, many of these children are left in a state of unchangeable widowhood, and of exposure, in the present state of Hindoo morals, to certain seduction and infamy.

The wedding ceremonies exhibit the manners of a people exceedingly fond of display; and yet incapable of any thing beyond a state of semi-barbarism. The noise of the horrid drum at the houses of the parents for two or three days together, preceding and during the wedding, strongly reminds us of a state of perfect barbarism. These deductions being made, were an European permitted to be present at all the ceremonies of a wedding on a large scale, he could not fail of being struc with the magnificence of the spectacle, particularly with th midnight procession.

The expenses attendant on marriages are a grievous burden on this people: the rich *feel* the burden, but a poor man is overwhelmed by it: it devours in a few days the future labour of years; for a poor Hindoo almost always borrows the whole of the estimated expense at an enormous interest, frequently at 36 per cent.—The borrowing system is universally acted upon by the Hindoos, and this is one of the most fruitful sources of their poverty, immorality, and misery. To defray the debts incurred at the birth, marriage, and death of one grown up child, if the father survive him, often requires the labour of several years. The chief anxiety of a Hindoo, therefore, is not to acquire daily food for his family, but to pay off those extraordinary expenses, incurred at the call of ridiculous custom or superstition. Though several thousand of roopees may

have been expended upon it, not a vestige remains after marriage by which the married pair may be more wealthy or more happy: the whole sum evaporates in shew, noise, and smoke, or is squandered away in the entertainment of bramhŭns and relations.

Polygamy, as practised in Bengal, where two or three wives live in one house with the husband, is invariably productive of the greatest misery. Our English advocates for this practice always confined their views, no doubt, to one resident wife; but surely the argument ought to be, Would two or more wives living under the same roof be a blessing to a husband? See the article on this subject in this volume.

Second marriages, after the decease of the first wife, are contracted as soon as the ceremonies of purification have been performed. How often are we reminded of the want of sentiment and dignified feeling in the social institutions of the Hindoos.

Although the Hindoos never consult the inclination of those whom they bind together for life, they do not neglect to consult the stars, and to select fortunate days and months for the celebration of their marriages. Girls sometimes pray that the gods would choose for them good husbands.

There is still another instance in which the customs of the Hindoos contribute to render them unfeeling: we allude to their funerals. We may add the fact, that the wood which is to burn the body is sometimes brought and laid in the presence of the dying man, who is thus treated like an English criminal when his coffin is carried with him to the place of execution.

The Hindoos divide the year into twelve months, each month containing thirty or more days. The month they divide into two equal parts of fifteen days, according to the increase and

decrease of the moon. Though they do not reckon by weeks, they acknowledge a revolution of seven days, named after the sun, the moon, Mars, Mercury, Jupiter, Venus, and Saturn, exhibiting in this instance a most remarkable coincidence with the custom of our Saxon ancestors: Rŭvee-varŭ (Sunday), is named from Rŭvee, the sun, as Sunday was derived from the Saxon 'idol of the sun;'—Somŭ-varŭ (Monday), from Somŭ, the moon, and Monday from the Saxon 'idol of the moon;'—Mŭngŭlŭ-varŭ (Tuesday), from Mŭngŭlŭ, the Hindoo Mars, and Tuesday, from the Saxon god Tuesco;—Boodhŭ-varŭ (Wednesday), from Boodhŭ, the Hindoo Mercury, and Wednesday from Woden;—Vrihŭspŭtee-varŭ (Thursday), from Vrihŭspŭtee, the Hindoo Jupiter, and Thursday, from Thor;—Shookrŭ-varŭ (Friday), from Shookrŭ, the Hindoo Venus, and Friday from the goddess Friga;—Shŭnee-varŭ (Saturday), from Shŭnee, the Hindoo Saturn, and Saturday from the Saxon god Seater, 'fondly of some supposed to be Saturnus,' says Richard Verstegan, in the dedication to king James of his work, "Of the Originall of Nations."—The Hindoos divide the day and night into sixty dŭndŭs or eight prŭhŭrŭs, each prŭhŭrŭ making about three of our English hours, or a fourth of the day or night, whether long or short.

The features of the Hindoos are more regular than those of the Burmans, the Chinese, or the Malays; and did they possess all the advantages of European science, they would no doubt rank among the most polished nations. Their children are exceedingly precocious, perhaps far more so than European lads of the same age. Their ancient sages, we know, were capable of the deepest researches into the most difficult and abstruse subjects.

The dress of the rich is really graceful, and well suited to the climate; but the indigent must be great sufferers from the scantiness of their clothing. The irrational animals are in this respect in better circumstances, even when exposed day and night to the elements, than the great body of the Hindoos

The great exposure of the body also, as it prevails among the poor, is very offensive to the sight of Europeans.

The politeness of the Hindoos, even of many of the poorest, has been generally noticed, though the effect of this is greatly counterbalanced by their proneness to flattery and deception, and by their frequent use among themselves of the foulest strains of obloquy. Nor does their politeness arise so much from urbanity of disposition, as from early discipline and example; and, we must add, that in many respects, according to European ideas, the Hindoos are guilty of the grossest infraction of good manners.

The houses of the rich display a miserable taste, being neither elegant in appearance, nor convenient in their interior arrangements. To secure privacy, if the house adjoin the street, the front has no windows, and on the other sides the windows and doors are contemptibly small; the rooms are seldom more than ten feet square. The Hindoos, in some instances, have reared large edifices; but the style of architecture shews that they never travelled to Greece. The poor suffer exceedingly from the dampness of their floors, and from the thinness of the roofs and sides of their houses. Great numbers know nothing of the comfort of a bedstead; and the inconveniences to which they are subject are greatly increased by the pits of stagnant water often made close to their doors.—The author would respectfully recommend to the benevolent notice of Government the deplorable state of the poor in these respects; and he submits it to their consideration, whether a municipal regulation committed to the direction of the village constables, might not prevent many diseases, and remove a great portion of the misery which arises from these and similar errors.

The prejudices of the Hindoos prevent them from rearing poultry, and but few possess the convenience of a kitchen

garden: hence their comforts are much abridged, and their houses look naked and desolate.

In the management of their families, the father or the eldest son has assigned to him a kind of patriarchal authority. In some instances several branches of the original stock live together, and derive their subsistence from a common fund. But these families are not in general happy: human nature is too weak and depraved to allow of such numbers living in peace and comfort under the same roof.

In hospitality, within the rules of the cast, the Hindoos stand as high as most nations. At some of their feasts they expend very large sums, inviting hundreds of guests, and bestowing handsome presents at their dismission. In these feasts they are exceedingly tenacious of precedence, and are very careful that none but persons duly qualified by cast be invited.

Their towns, their markets, their shops, their manufactures, their coins, their weights and measures, all shew, that the Hindoos are to a considerable degree civilized; but it may be adduced as another proof of the small value set on the cultivation of the mind, that there is not a single bookseller's shop in any town in India, Calcutta excepted, and these are for the sale of English books.—The Hindoos have no idea of regular streets, of spacious roads, or of forming open squares for markets: the benefits of order, regularity, and cleanliness, seem never to have attracted their attention, and the beauties of architecture or of a landscape they are utterly incapable of perceiving. A large house without a window in front, or a brick house destitute of plaister, and remaining unfinished for years, never offends their sight; nor does it appear ever to occur to them, that an unsightly or an offensive object should be removed into a less prominent situation. In the planting of trees, they are not aware that there is any other line of beauty except a straight one; nor that any other benefit can be derived from them than

what arises from fruit and shade. In forming an orchard, they observe no order, and seldom consult the nature of the soil; the only enquiry is, how many trees can be wedged into an acre.

The author has nearly filled thirty pages of this chapter with remarks on country scenery;—with a collection of proverbial sayings descriptive of manners;—with conversations on different subjects;—with forms of letters and specimens of songs, and with an account of pantomimical entertainments; and he has closed the chapter with remarks on the state of the Hindoos at death, and on their funeral ceremonies,—adding reflections on the tendency of the Hindoo system, and on the social state of this people at the present day

A VIEW

OF THE

HISTORY, LITERATURE, AND RELIGION

OF

THE HINDOOS.

PART I.

History.

CHAP. I.—SECT. I.

AT the close of the preceding kŭlpŭ,[a] Vishnoo was sleeping on the waters of the deluge, and from his navel had grown a water-lily: from this flower sprang Brŭmha, who, in the form of Narayŭnŭ, created, by his word, Shŭnŭkŭ, Sŭnatŭnŭ, Sŭnŭndŭ, and Sŭnŭt-koomarŭ; but these persons embracing a life of austerity, mankind did not propagate; in consequence of which Brŭmha, to obtain the blessing of the gods on the work of creation, applied himself to severe austerities; and continued them for a very long period, but without effect; till at length he burst into a flood of tears: from these tears a number of titans arose, and his sighs gave birth to the god Roodrŭ. At the request of his father, Roodrŭ continued the work of creation; but in his hands it dragged on so heavily,

[a] A grand revolution of time.

that Brŭmha was obliged to resume it:[b] he created water, fire, æther, the heavens, wind, the simple earth, rivers, seas, mountains, trees, climbing-plants, divisions of time, day, night, months, years, yoogŭs, &c. He formed Dŭkshŭ by his breath; Mŭrēēchee and Ŭtree proceeded from his eyes; Ŭngira from his head; Brigoo from his heart; Dhŭrmŭ from his breast; Sŭngkŭlpŭ from his mind; Poolŭstyŭ from the air in his body; Poolŭhŭ from the air which is inhaled into the body; Krŭtoo from air expelled downwards, and Vŭshisht'hŭ from the air which produces deglutition. After this, in the night, he assumed a body possessing the quality of darkness, and created the giants; then assuming, in the day, a body possessing the quality of truth, he created certain gods, and, in the evening, the progenitors of mankind; he next assumed a body possessed of the quality which stimulates to activity, and created men. To this succeeded the creation of birds, cows, horses, elephants, deer, camels, fruits, roots, with all other animate and inanimate substances, forms of verse, &c.; yŭkshŭs also, and pishachŭs, gŭndhŭrvŭs, ŭpsŭras, kinnŭrŭs, serpents, &c. to all of whom he appointed their proper work. Perceiving however that men did not yet propagate, he divided his body into two parts, one of which became a female, Shŭtŭ-Rōōpa, and the other a male, Swayŭmbhoovŭ.[c]

The earth still remained covered by the waters,[d] and Swayŭmbhoovŭ, anxious to obtain its emersion, addressed himself to the powers above. As the first act of divine

[b] What a striking contrast does the perplexity of these creators form to the divine fiat—"Let there be light, and there was light!"

[c] See the Koormŭ pooranŭ.

[d] It may seem unaccountable that Brŭmha did not first raise the earth, and then create the beings who were to occupy it; but the Hindoo histo-

favour, he obtained a boat, containing the vĕdŭs, into which he, together with his wife, and Ŭlŭrkŭ and Markŭndéyŭ, two sages who had survived the deluge, entered; they bound the vessel to the fins of a fish, (an incarnation of Vishnoo,) and then prayed to Brŭmha for the emersion of the earth. As the reward of their devotions, Vishnoo, assuming the form of the boar, with his tusks drew the earth from the waters, and fixed it, according to some shastrŭs,[e] on the thousand heads of the serpent-god Ŭnŭntŭ; while others declare,[f] that it remains suspended in the air by the invisible hand of God.

I know not where to introduce better than in this place the following description of the earth. The earth is circular and flat, like the flower of the water-lily, in which the petals project beyond each other: its circumference is 4,000,000,000 of miles. In the centre is mount Sooméroo, ascending 600,000 miles from the surface of the earth, and descending 128,000 below it. It is 128,000 miles in circumference at its base, and 256,000 wide at the top. On this mountain are the heavens of Vishnoo, Shivŭ, Indrŭ, Ŭgnee, Yŭmŭ, Noiritŭ, Vŭroonŭ, Vayoo, Koovérŭ, Eeshŭ, and other gods. The clouds ascend to about one-third the height of the mountain. At its base are the mountains Mŭndŭrŭ, Gŭndhŭ-madŭnŭ, Vipoolŭ, and Sooparshwŭ; on each of which grows a tree 8,800 miles high. On each side of the mountain are several countries divided by ranges of mountains, the farthermost of which is bounded by the salt sea. All these countries

rians declare, that the work of creation was performed in one of the higher heavens, untouched by the waters of the deluge, and that the creatures were afterwards let down to the earth.

[e] The pooranŭs and poetical works.

[f] The writer of the Sōōryŭ-siddhantŭ, and other astronomers.

are called Jŭmboo-dwēēpŭ. The Hindoo geographers further add, that beyond this sea are six other seas, dividing from each other, in a circular form, six other countries, as Plŭkshŭ-dwēēpŭ, surrounded by Ikshoo, the sea of sugar-cane juice; Shalmŭlŭ-dwēēpŭ, by Soora, the sea of spirituous liquors; Kooshŭ-dwēēpŭ, by Ghritŭ, the sea of clarified butter; Krounchŭ-dwēēpŭ, by Dŭdhee, the sea of curds; Shakŭ-dwēēpŭ, by Doogdŭ, the sea of milk; and Pooshkŭrŭ-dwēēpŭ, by Jalarnŭvŭ, a sea of sweet water. Beyond all these countries and their circular seas is a country of gold, as large as the rest of the earth; then a circular chain of mountains, called Loka-lokŭ; and then the land of darkness, or hell.[g]

To this description may be added the situation of the heavenly bodies: The firmament is of equal dimensions with the surface of the earth; the earth is 800,000 miles distant from the sun, the space between which is called Bhoovŭr-lokŭ, and is the residence of the siddhŭs.[h] The distance from the sun to the moon is 800,000 miles. At the total wane of the moon this planet is in a perpendicular line with the sun, by which the light of the moon is prevented from descending to the earth. The distance from the moon to the constellations, still ascending, is 800,000 miles: 1,600,000 miles above this, is the planet Mercury (Boodhŭ); 1,600,000 miles above Mercury is Venus (Shookrŭ); 1,600,000 miles above Mercury is Mars (Mŭngŭlŭ). At the same distance, ascending, is Jupiter (Vrihŭs-pŭtee); 1,600,000 miles beyond him, is Saturn (Shŭnee); and 800,000 miles above Saturn is Ursa major, the seven principal stars, the heavens of

[g] See the Markŭndéyŭ-pooranŭ and Shrēē-bhagŭvŭtŭ.

[h] A race of demi-gods.

seven rishees;[i] 800,000 miles above these is Dhrŏovŭ, the polar-star. The space from the sun to Dhroovŭ is called Sŭrgŭ-lokŭ. At the destruction of the world, the earth, and every thing between it and this star, is destroyed: 8,000,000 miles above Dhroovŭ, the chief gods reside. Beyond this is the residence of the sons of Brŭmha, ascending 16,000,000 of miles. Still higher, 3,200,000 miles, is the residence of the regents of the quarters and other sons of Brŭmha. The highest elevation, the residence of Brŭmha, is 4,800,000 miles above the last-mentioned heaven.[k] Some affirm, that all these regions also are destroyed at the time of the dissolution of the world.

Descending now to the earth, let us pursue the course marked by the pooranŭs, and trace the progress of human events as laid down in these writings:

Swayŭmbhoovŭ, from the védŭs found in the boat, formed the work known at present by his name,[l] and governed the world by the laws which he had thus compiled. After some time he gave himself up to a life of devotion, and placed his eldest son, Priyŭ-vrŭtŭ, on the throne, who married a daughter of Vishwŭ-kŭrma, the Hindoo Vulcan, by whom he had thirteen sons, and one daughter. Six sons embraced an ascetic life, and the others governed the seven divisions of the earth under their father, who gave Plŭkshŭ-dwēēpŭ to Médha-tit'hee; Kooshŭ to Jotishman; Krounchŭ to Dootiman; Shakŭ to Bhŭvyŭ; Pooshkŭrŭ to Sŭvŭlŭ; Shalmŭlŭ to Vŭpooshman, and Jŭmboo to Agnidhrŭ. After reigning 1,200,000,000

[i] Canonized saints.

[k] See the Bramhŭ-pooranŭ.

[l] The institutes of Mŭnoo.

years, Priyŭ-vrŭtŭ placed his youngest brother, Oottanŭ-padŭ, over his seven sons, abandoned the world, and, by the power of devotion, obtained celestial happiness. Oottanŭ-padŭ was succeeded by his son, Drŭvŭ, who reigned 36,000 years, and then had a separate heaven assigned him, as the reward of his virtues. Ootkŭlŭ, the son of Drŭvŭ, reigned a short time, and then embraced the life of an ascetic; his son, Vŭtsŭrŭ, had five children, the eldest of whom, Pooshparnnŭ, succeeded to the kingdom, and was followed by his eldest son, Vooshtŭ. His son, Chŭkshooshŭ, at the close of his reign was exalted to the state of a mŭnoo, and was succeeded in the kingdom by Oolmōōkhŭ, the eldest of his eleven sons. After him reigned Ŭrgŭ, whose son, Vénŭ, was so abandoned that his father, through grief, renounced the world, and retired to a forest. Vénŭ forbad the exercise of all the usual offices of religion, and directed that worship should be paid to him alone; but, being cursed by Doorvasŭ and other sages, he died. The kingdom being left without a sovereign, the sages produced from the dead body of Vénŭ two children, a son and a daughter: the son's name was Prit'hoo, who is spoken of as the first Hindoo *king*, those who had preceded him being considered rather as patriarchs than kings. Prit'hoo divided his kingdom into separate provinces, taught his subjects the use of agriculture, manufactures, &c., and raised his empire to the highest state of prosperity. At length, having performed the sacrifice of a horse one hundred times, he placed his son, Vijitashwŭ,[m] on the throne, and, entering a forest, obtained celestial happiness. Ŭbhidhanŭ, the next monarch, had six sons; the eldest, Vrishŭdŭ, who suc-

[m] This son conquered Indrŭ, the king of heaven, and hence obtained this name.

ceeded to the kingdom, married the daughter of the sea, and was famous for his religious austerities. His ten sons had all one name, Prŭchéta; were all married to one female; and all reigned at once; their son Dŭkshŭ was the last of the race of Oottanŭ-padŭ. After the extinction of this race, the seven sons of Priyŭvrŭtŭ governed alone the kingdoms which had been assigned to them.

Médhatit'hee, the sovereign of Plŭkshŭ, had seven sons, Shantŭbhŭyŭ, Shishirŭ, Sookhodŭyŭ, Nŭndŭ, Shivŭ, Kshémŭkŭ, and Dhroovŭ. He divided his territories into seven parts, which were distinguished by the names of his sons, to whom he had assigned them; they were separated by seven chains of mountains, called Gomédŭ, Chŭndrŭ, Narŭdŭ, Doondoobhee, Somŭkŭ, Soomŭna, and Voibhrajŭ; and by seven rivers, Ŭnoo-tŭpta, Shikhēē, Vipasha, Tridiva, Krŭmoo, Prŭsrita and Sookrita.

Vŭpooshmanŭ had also seven sons, Shwétŭ, Rohitŭ, Jēēmōōtŭ, Hŭritŭ, Voidyootŭ, Manŭsŭ, and Sooprŭbhŭ, among whom he also divided his kingdom, which contained the same number of mountains, rivers, &c. as that of his brother. The bramhŭns in these countries were light coloured; the kshétriyŭs, red; the voishyŭs, yellow, and the shōōdrŭs, (as might be expected) black.

The sovereigns of Kooshŭ, Krounchŭ, and Shakŭ, had each seven sons, among whom they divided their kingdoms, which were separated by seven mountains and seven rivers, like the other dwēēpŭs.

In these five dwēēpŭs the manners of the tréta-yoogŭ

always prevail; the people live to the age of 5000 years; nor do they then die through disease, which is unknown here. Beside men and giants, gods, celestial choristers, satyrs, &c. reside here.

Shŭvŭlŭ had two sons, Mŭhavēētŭ and Dhatŭkēē. His kingdom was divided by a circular chain of mountains, 400,000 miles high. The eldest son obtained the central part of the kingdom, and gave his own name to it: his subjects lived 10,000 years; were of one cast, and were distinguished for their virtue: in short, they were equal to the gods. They worshipped God only in the mind.

Agnēēdhrŭ divided Jŭmboo-dwēēpŭ into nine parts, and distributed them among his nine sons born of a celestial courtezan, viz. Nabhee, Kingpoorooshŭ, Hŭree, Rooroo, Hirŭmŭyŭ, Rŭmyŭkŭ, Ilavritŭ, Bhŭdrŭ-shivŭ and Kétoomalŭ. These nine sons married the nine daughters of Sooméroo. Nabhee, whose history we shall now trace, had a son named Rishŭbhŭ, who married Jŭyŭntēē, a virgin presented to him by the king of heaven, and by whom he had a hundred sons, eighty-two of whom became bramhŭns, and nine hermits. The other nine were Bhŭrŭtu, Koosha-vŭrttŭ, Ilavŭrttŭ, Mŭlŭyŭ, Kétoomalŭ, Bhŭdrŭ-sénŭ, Indrŭ-sprik, Vidŭrbhŭ, and Kēēkŭtŭ. Rishŭvŭ divided his kingdom into nine parts, but gave the whole to his eldest son Bhŭrŭtŭ; who, however, retaining the nominal supremacy in his own hands, gave eight parts to his brethren, while he governed only one part, which received the name of Bharŭtŭ-vŭrshŭ, or the country of Bharŭtŭ, and embraced the whole of India from the Himalŭyŭ mountains to the sea.

Description of India.[n] In the centre are Mŭtsyŭ, Kōōrmŭkŭtŭ, Koolya, Kashēē,[o] Ŭyodhya,[p] Ŭt'hŭrva, Kŭlingŭ, Mŭsŭkŭ, Vrikŭ, Médŭmatrŭ, Mandŭvyŭ, Shallŭ, Pashŭkŭ, Oojjihanŭ, Vŭtsŭ, Kamyŭ, Khatŭ, Yamoonŭ, Mŭdhyŭ-sarŭyōōtŭ, Shōōrŭsénŭ, Mat'hoorŭ,[q] Dhŭrmarŭnyŭ, Jotishikŭ, Shourŭgrēēvŭ, Goohŭ, Shŭkŭ, Voidéhŭ, Panchalŭ, Sŭnkitŭ, Kŭnkŭmarootŭ, Kalŭkootŭ, Pashŭndŭ, Kapisht'hŭkŭ, Kooroo, Vahyŭ, Oodooswŭrŭ, Jŭnu, and Hŭstina.[r]

In the east are, Chandrŭ-poorŭ, Khŭsŭ, Mŭgŭdhŭ, Shivee, Moit'hilŭ,[s] Bŭdŭnŭ-dŭntoorŭ, Prag-jotishŭ,[t] Poorooshadŭkŭ, Poornotkŭtŭ, Bhŭdrŭ-gourŭ, Oodŭyŭ, Kashayŭ, Ménŭkŭ, Ŭmbŭsht'hŭ, Tamŭliptŭ, Ekpadŭpŭ, and Vŭrdhŭmanŭ.

In the south-east are, Bŭngŭ,[u] Jŭt'hŭrŭ, Mōōlŭkŭ, Chédee, Oorvŭ-kantŭ, Andhrŭ,[x] Vindhyŭ, Vidŭrbhu, Narikélŭ, Dhŭrmŭ-dwēēpŭ, Ilika, Vaghrŭ-grēēvŭ, Troipoorŭ, Nishŭdŭ, Kŭtŭkŭst'hōōnŭ, Dŭsharnnŭ, Hŭrikŭ, Nŭndŭ, Kakolŭ, Ŭlŭka, and Vŭrnŭshŭvŭrŭ.

In the south are, Lŭnka,[y] Karajinŭ, Kélikŭ, Nikŭtŭ, Mŭlŭyŭ,[z] Dŭrddoorŭ, Kŭrkotŭkŭ, Bhrigookŭkshŭ, Kongŭgŭ,[a] Shŭvŭrŭ, Vénna, Ŭvŭntēē, Dasŭ-poorŭ, Mŭhēēkŭtŭ, Kŭrnatŭ,[b] Gonŭdŭ, Chitrŭ-kōōtŭ, Cholŭ, Kolŭgiree, Kroŭnchŭ, Jŭtadhŭrŭ, Nasikŭ, Yojŭnŭ, Voidōōryŭ, Kolŭ, Chŭrmŭ-pŭttŭ, Gŭnŭ-rajyŭ, Krishnŭ, Gourŭ, Rishŭbhŭ, Singhŭlŭ, Kanchēē, Trilingŭ,[c] Koonjŭrŭ, and Kookshee.

[n] See the Markŭndéyŭ pooranŭ. [o] Benares.
[p] Ramŭ's capital. Oude. [q] Krishnŭ's capital. [r] A place near Delhi.
[s] Jŭnŭk-poorŭ. [t] Assam. [u] Bengal. [x] Telinga.
[y] Ceylon. [z] Malabar. [a] Konkŭnŭ. [b] Carnata. [c] Telinga.

In the south-west are, Kambojŭ, Pŭnhŭvŭ, Vŭrŭva-mookhŭ, Sindhoo, Souvēērŭ, Anŭrttŭ, Vŭnita-mookhŭ, Yavŭnŭ, Sagŭrŭ, Shōōdrŭ, Kŭrnŭ-prodhŭyŭ, Vŭrvŭrŭ, Kiratŭ, Parŭdŭ, Shŭndŭ, Parshéshwŭrŭ, Kŭlŭ, Choochookŭ, Hémŭgirika, Sindhookalŭ, Roivŭtŭ, Sourashtrŭ, Dŭrŭdŭ, and Mŭharnŭvŭ.

In the west are, Mŭnimégh̆ŭ, Kshooradree, Khŭnjŭnŭ, Ŭpŭrantŭ, Hoihŭyŭ, Shantikŭ, Ŭhiprŭst'hŭ, Konkŭlŭ, Pŭnchŭnŭdŭ,[d] Vŭrŭnŭ, Parŭdŭ, Tarŭkshoo, Vahyŭngŭtŭ, Sarvŭrŭ, Sashmŭvéshtŭkŭ, Ekékshŭnŭ, Shŭshŭ-roohŭ, Dēērghŭ-grēēvŭ, and Chōōlikŭ.

In the north-east are, Mandŭvyŭ, Toot'hara, Ŭshmŭkalanŭlŭ, Hŭla,[e] Chŭrmŭbŭnga, Oolōōka, Mooreokōōrma, Phŭlgoonŭ, Morŭ, Goorakŭlika, Dēērghŭ-roma, Vayŭ, and Rŭt'hŭjŭnŭ.

In the north are, Himŭvanŭ, Koilasŭ, Dhŭnooshman, Vŭsooman, Krounchŭ, Koorŭvŭ, Kshoodrŭ-vēēnŭ, Vŭsŭtoyŭ, Koikéyŭ, Bhogŭ-prŭst'hŭ, Yamoonŭ, Ŭntŭr-dwēēpŭ, Trigŭrtŭ, Ŭgnijya, Sarjŭna, Ŭshwŭ-mookha, Dosévŭkŭ, Vatŭdhanŭ, Shŭrŭdhanŭ, Pooshkŭlŭ, Vŭnŭkoiratŭ, Ŭnoolomŭ, Tŭkshŭshēēla, Mŭdrŭ, Vénookashŭrŭ, Dŭndŭkŭ, Pingŭla, Kŭlŭhŭ, Bhōōtipoolŭkŭ, Kolahŭkŭ, Shatŭlŭ, Hémŭtalŭkŭ, Jŭshomŭtēē, Gandharŭ, Kŭrŭsŭ, Gŭrŭdŭ, Youdhéyŭ, Shamŭkŭ.

In the north-west are, Kinnŭrŭ, Pŭshoopalŭ, Kēēchŭkŭ, Dŭrŭdŭ, Shŭvŭlŭ, Koolŭta, Vŭnŭrashtrŭ, Brŭmhŭpoorŭ, Vŭnŭvadyŭ, Vishŭ, Koulindŭ, Prŭgyŭbŭlŭ, Dŭrvva, Ŭnnŭjēēvŭkŭ, Ekŭpadŭ, Khŭsŭ, Swŭrnŭbhoumŭ, Yŭvŭnŭ, Hingŭ, Chēērŭpravŭrŭnŭ, Trinétrŭ, Pourŭvŭ, and Gŭndhŭrvŭ.

[d] Punjab. [e] Governed by a queen.

The same pooranŭ gives the names of some other countries, scattered up and down at the feet of mountains, in different parts of India; the Brŭmhŭ pooranŭ and Kishkindhya chapter of the Ramayŭnŭ,[f] contain different lists of names; but these works give us no account of the dimensions or geographical situation of these countries; nor do they agree in the names of countries mentioned as lying in the same direction.

Mountains in India. Kolahŭlŭ, Voibhrajŭ, Mŭndŭrŭ, Dŭrdoorŭ, Vatŭkrŭmŭ, Voidyootŭ, Moinakŭ, Soorŭmŭ, Tŭnkŭprŭst'hŭ, Nagŭ, Godhŭnŭ, Pooshpŭ, Doorjŭyŭntŭ, Roivŭtŭ, Ŭrvoodŭ, Rishyŭmōōkŭ, Gomŭnt'hŭ, Kōōtŭshoilŭ, Kritŭsmŭrŭ, Shrēē, Kolŭ, Mŭhéndrŭ, Mŭlŭyŭ, Sŭjhyŭ, Gŭndimanŭ, Rikshŭ, Vindhyŭ, and Paripatrŭ. These mountains and their vallies contain many inhabitants.

Rivers. From *Himalŭyŭ* descend the following rivers: Gŭnga, Sŭrŭswŭtēē, Sindhoo, Chŭndrŭ-bhaga, Yŭmoona, Vipasha, Vitŭsta, Oiravŭtēē, Gomŭtēē, Dhootŭpapa, Bahooda, Drishŭdyŭtēē, Vipaka, Sébita, Nichēēra, Gŭndŭkēē, Koushikēē, Védŭvŭtēē, Mitrŭgnēē, Vénna, Nŭndinēē, Sŭdanēēra, Mŭhēē, Para, Chŭrmŭnwŭtēē, Kōōpēē, Vidisha, Vétrŭvŭtēē, Shipra, Ŭvŭntēē, Patrashrŭya, Shonŭ,[g] Nŭrmŭda, Swŭvŭsha, Kripa, Mŭndakhinēē, and Dŭsharnna. From mount *Rikshŭ* descend Chitrotpŭla, Tŭmŭsa, Kŭrŭmoda, Shŭrēērŭja, Shooktimŭtēē, Kooshŭlēē, Tridiva, and Krŭmoo. From mount *Vindhyŭ* descend Shipra, Pŭyoshnēē, Nirvindhya, Tapēē,

[f] The latter account is said to have been given to Ramŭ by the monkey Soogrēēvŭ, who of course, in consequence of his agility, was very capable of surveying countries.

[g] A male river.

Sŭlilŭdhavŭtēē, Vénna, Voitŭrŭnēē, Shinēēvalēē, Koomoodwŭtēē, Mŭhagourēē, and Ŭntŭshiva. From mount *Mŭlŭyŭ* descend the Godavŭrēē, Bhēēmŭrŭt'hēē, Krishnŭ-vénna, Toongŭ-bhŭdra, Sooprŭyoga, Vajhŭkara, Kritŭmala, Tamrŭpŭrnnēē, Pooshpŭjatēē, and Ootpŭlavŭtēē. From mount *Mŭhéndra* descend Pitrisoma, Rishikoolya, Ikshoona, Tridiva, Langŭlinēē, and Bŭngshŭkŭra. From mount *Shooktimanŭ*, Koomarēē, Nŭndŭga, Mŭndŭvahinēē, Kripa, and Pŭlashinēē. All these rivers flow into the sea, some of them, however, after their junction with others:—bathing in them removes all sin.

Bhŭrŭtŭ had five sons: after reigning 10,000 years, he placed Soomŭtee, the eldest, on the throne, and retired to a forest, where, becoming attached to a fawn, he relaxed in his devotions, and at death was transformed into a deer: in the following birth, he was born a bramhŭn, and discovering his former mistake, resolved to refrain from all living intercourse, and to keep perpetual silence. Amidst these austerities he obtained absorption. Soomŭtee was succeeded by his son Devŭtajit, and was followed by Dévŭdoomnŭ, Pŭrŭmésht'hēē, Prŭtēēhŭ, Prŭtēēhŭrtta, Ŭjŭbhoomŭn, Oodgēēt'hŭ, Prŭstēērŭ, Vibhoo, Prit'hoosénŭ, Nŭktŭ, Ritee, Gŭyŭ,[h] Chitrŭ-rŭt'hŭ,[i] Sŭmrat,[k] Mŭrēēchee, Vindooman, Mŭdhoo, Vēērŭvrŭtŭ, Mŭnt'hoo, Bhoumŭnŭ, Twŭshta, Virŭja, and Shŭtŭjit. With this last prince ended the posterity of Swayŭmbhoovŭ, the first mŭnoo, and seventy-one yoogŭs of the gods.

The mŭnoo Swarochee[l] began the second mŭnwŭntŭ-

[h] A great and successful warrior.

[i] It is said of this prince, that he taught his subjects the doctrines of the smritees.

[k] A great archer. [l] Famed for his knowledge of auriferous gems.

rŭ: his son Choitrŭ reigned 100,000 years; after him Kingpoorooshŭ, Rochismŭt,[m] Jŭyŭtsénŭ,[n] and a long succession of kings, of whom I have obtained no account. This trifle has been extracted from three works, the Shrēē-bhagŭvŭtŭ, the Markŭndéyŭ pooranŭ, and the Yogŭ-vashisht'hŭ Ramayŭnŭ. In this mŭnwŭntŭrŭ, Rochŭnŭ was raised to the throne of heaven. The gods who had the supremacy during this period, were the Tooshitŭs, and the names of the seven rishees were, Ooryŭstŭmbŭ, &c.

The first monarch in the third mŭnwŭntŭrŭ was Oottŭmŭ: he was succeeded by his son Srinjŭyŭ, who reigned 30,000 years. To him succeeded Pŭvŭnŭ, who founded Pragyotishŭ, a city in the north of India, and delivered the people of Parsikŭ and Gandharŭ from foreign invasion. Hotrŭ, the son of Pŭvŭnŭ, followed, and then Sooshantee, Shantŭ and Shivasŭyŭ. The last monarch obtained this name on account of his great regard for truth. Dévŭrat is said to have been a universal conqueror. The three works above-mentioned give the names of the king of heaven, the gods, the rishees, &c.

The fourth mŭnoo was Tamŭsŭ, whose son, Nŭrŭkhatee, reigned 30,000 years. Shantŭbhŭyŭ, Janoojŭnghŭ, and Vrishŭ-khatee succeeded; the latter was celebrated for sacrificing many cows, and for prohibiting falsehood in his kingdom; his son Kétoo built a palace at Apŭdjŭnika. The rest of the kings of this mŭnwŭntŭrŭ the author has not been able to find. The names of Indrŭ, of the rishees, and of the gods of this period, are given as usual in the pooranŭs.

[m] A great conqueror.

[n] He cut off his youngest brother's arm as a punishment for theft.

In the fifth mŭnwŭntŭrŭ reigned Roivŭtŭ, Swŭyŭngkŭroo,[o] Mŭha-vēērjŭ,[p] Sŭtyŭkŭ, Vŭlee, Vindhyŭ, and their successors.

In the sixth mŭnwŭntŭrŭ reigned Chakshooshŭ,[q] Pooroo, Soodyoomnŭ,[r] Rŭhoogŭnŭ,[s] and a long list of successors.

SECT. II.—*From Ikshwakoo, the first king of the race of the sun, to the end of the sŭtyŭ yoogŭ.*

THE present mŭnwŭntŭrŭ is the seventh, over which is placed Voivŭswŭtŭ and his posterity, who, in the year of the Christian æra 1819, had reigned 1,232,616 years. Voivŭswŭtŭ had nine sons, viz. Ikshwakoo, Nabhagŭ, Dhrishtŭ, Sŭryatee, Nŭrishyŭntŭ, Kŭrooshŭkŭ, Prishŭdhroo, Nrigŭ, and Ŭrishtŭ, among whom he divided the earth; placing them, however, in separate kingdoms in Bharŭt-vŭrshŭ. Ikshwakoo obtained the centre. A tenth part was afterwards given to Pooroorŭvŭ, of the race of the moon, the son of Voivŭswŭtŭ's grand-daughter Ila.

Ikshwakoo founded the city of Ŭyodhya, and made it the capital of his kingdom. He had 100 sons; the eldest, Vikookshee, succeeded to the throne, but at the celebration of the funeral rites for his father, eating of the flesh which he was sacrificing before it had been offered to the gods, he was deposed, and was succeeded by his son Kŭkootst'hŭ, after whom, in a direct line,

[o] He built the city of Vijŭyŭntee.

[p] A great conqueror.

[q] His kingdom was called Aryŭbŭrttŭ, and consisted of the countries between the mountains Vindhŭ and Himalŭyŭ.

[r] A powerful sovereign.

[s] The character of this prince is described in very favourable terms in the Yogŭ-vashisht'hŭ Ramayŭnŭ.

reigned Pritoovanŭ, Vistŭrashwŭ, Ardrŭ, Yoobŭnashwŭ, Shrabŭstŭ,[t] Vrihŭdŭshwŭ, Koobŭlashwŭ,[u] Drirhashwŭ, Hŭryŭshwŭ, Nikoombhŭ, and Sŭnghŭtashwŭ.[x] Prŭsénŭjit,[y] the nephew of the last monarch, succeeded, and was followed by Yoobŭnashwŭ and Mandhata: the latter conquered the whole earth. Mandhata had two sons by his wife Choitrŭ-rŭtēē; she was the eldest of ten thousand children born to Shŭshŭ-vindoo. Poorookootsŭ, the eldest of Mandhata's sons, succeeded his father; and the youngest, Moochookoondŭ, having, at the intreaty of the gods, conquered their enemies, they requested him to ask a blessing at their hands. He asked them how they could suggest such a thing to him, who had proved himself to be greater than themselves, by conquering their enemies; but after a little litigation, he condescended to accept of the blessing of a long sleep after the toils of war, and they laid him to rest during two yoogŭs. In a direct line, Poorookootsŭ, Sŭmbootŭ, Tridhŭnna, Trŭyaroonŭ, and Sŭtyŭ-vrŭtŭ succeeded. Sŭtyŭ-vrŭtŭ was for some fault driven by his father from the throne, and the father himself became a hermit; the kingdom also was cursed by the bramhŭns, and obtained no rain during twelve years. Vishwamitrŭ, the sage, placed the mother of Sŭtyŭ-vrŭtŭ on the throne; and he, after a considerable time had elapsed, applied to his spiritual guide, Vŭshisht'hŭ, for power to ascend to heaven in his bodily state; but was refused. Sŭtyŭ-vrŭtŭ then, rejecting Vŭshisht'hŭ, made Vishwamitrŭ his spiritual guide, who immediately transferring all his merits to his new disciple, directed him to ascend to heaven: he ascended, but the gods commanded him to descend again. While descend-

[t] He erected a city, and called it by his own name.

[u] This king had a hundred sons. [x] A great archer.

[y] This monarch turned his wife into a river, and called it Bahooda.

ing, with his head downwards, helter skelter, he called on his spiritual guide—who ordered him to ascend again. Sŭtyŭ-vrŭtŭ did so; but the gods forbad him, and again he descended. At length, Vishwamitrŭ, perceiving that he was involving himself with the gods, directed Sŭtyŭ-vrŭtŭ to remain where he was. This man's son was the famous Hŭrishchŭndrŭ,[z] who ascended the throne, and

[z] The kingdom of Hŭrishchŭndrŭ extended over the whole earth; he was so famed for liberality that Vishwamitrŭ, the sage, desirous of seeing the extent of it, went to him, and asked a gift. The king promised to grant him whatever he would ask. The sage demanded his kingdom, and it was granted. He then asked for the fee which accompanies a gift; and this the king promised to give in a month. But where should the king reside, since he had surrendered the earth to Vishwamitrŭ? The latter ordered him to go to Benares, which was not esteemed a part of the earth. Vishwamitrŭ, tearing a piece of cloth into three pieces, divided it amongst the king, the queen, and their son, as a garment for each, and the family departed: the king attempted to take with him a gold drinking cup, but Vishwamitrŭ prevented him. They were nearly a month in walking to Benares, where they had no sooner arrived, than Vishwamitrŭ came, and demanded the fee. The king asking from whence he should procure this, seeing he had surrendered his all, the sage directed him to sell his wife. A covetous bramhŭn bought her, who allowed her food only once a day. Vishwamitrŭ now complained, that the sum raised by the sale of the queen was too little, and refused to accept of it. The king was then led round the market, with a blade of grass in his hair, to signify that he was for sale, when a man of the lowest cast bought him, and made him a swine-herd, and superintendant of the place where the dead are burnt. With the money thus raised, the fee was paid, and Vishwamitrŭ returned home.

The son of Hŭrishchŭndrŭ remained with his mother; but the bramhŭn, her owner, resolving that he should not live idle, sent him daily to gather flowers to offer in worship to the gods. This boy used to go, with other children, to gather flowers in a forest, near a hermit's hut of leaves, where they broke down the trees, and did much mischief; upon which the hermit forbad them once, twice, thrice, but they still continued obstinate. At last, he denounced a curse on the next boy who should dare to transgress, and Hŭrishchŭndrŭ's son was soon bitten by a snake and died. The distressed mother intreated the bramhŭn, her master, that, as they were

was followed in succession by Rohitŭ, Chŭnchoo, Bijŭyŭ, Brikŭ, and Bohoo. Here closes the Sŭtyŭ-yoogŭ, a period comprizing 1,728,000 years.

of the kshŭtriyŭ cast, the dead body might not be thrown into the river. The bramhŭn promised to send wood to burn the body, when the mother, carrying her child to the landing place where they burn the dead, laid it down, and began to weep aloud and bitterly. Hŭrishchŭndrŭ was aroused by her cries, and, going to the spot, saw a female who had brought a dead body to be burnt. He demanded the usual fee for liberty to burn the corpse. She in vain pleaded, that she was a poor widow, and could give nothing; he demanded that she should tear the cloth in two which she wore, and give him the half of it, and was proceeding to beat her with the iron crow in his hand, when she wept, and began to tell him her miserable tale; her descent; that she was the wife of king Hŭrishchŭndrŭ, and that this dead child was her son. All the feelings of horror, sorrow, and love, started up in his bosom at once, and he confessed to the poor broken-hearted mother, that he was her husband, the father of the dead child,—that he was Hŭrishchŭndrŭ. The woman was unable to believe him, but he related some circumstances that had passed betwixt them when king and queen, from which she knew he must be Hŭrishchŭndrŭ. She then put his dead son into his arms, and they both sat down and wept bitterly. At last, resolving to burn themselves with the dead child, they prepared the fire, and were about to throw themselves into it, when Yŭmŭ and Indrŭ arrived, and assured Hŭrishchŭndrŭ, that they had assumed these forms, and carried him through these scenes, to try his piety, with which they were now completely satisfied. They raised the dead child to life, and sent the king and queen to take possession of their kingdom. Hŭrishchŭndrŭ, having obtained his kingdom, reigned some years, after which, he, and all his subjects, a man and woman of each house excepted, (through the king's piety), went to heaven. When the king arrived in the presence of the gods, they all arose to receive him, and Indrŭ was compelled to descend and surrender his throne to the king. In the greatest agitation, the gods bethought themselves of Narŭdŭ: no one appeared likely to extricate them but Narŭdŭ. He came, and, placing himself before Hŭrishchŭndrŭ, after the usual compliments respecting his health, &c. said, "And so you are arrived in heaven, Hŭrishchŭndrŭ!" "Yes." "But how is it that you are sitting on the throne of Indrŭ?" The king then, with a degree of pride, began to rehearse his merits: "I have given my kingdom (the seven dwēēpŭs) to a bramhŭn. I "have sold my own wife, and have been sold myself, to make up the fee "attached to a gift; I have given to the bramhŭns every thing they have "asked; I have governed my kingdom according to the shastrŭs; I have

SECT. III.—*The history continued to the end of the tréta yoogŭ.*

THE first king of the tréta, or second age, was Sŭgŭrŭ,[a] the son of Vahoo. He destroyed a number of chiefs of the name of Hoihŭyŭ, &c. and purged his kingdom of the wicked. By one of his wives he had 60,000 children, and by the other a son, named Pŭnchŭjŭnŭ. The 60,000 sons were born in a pumpkin, and were nourished in pans of milk, but when grown up were reduced to ashes by the curse of Kŭpilŭ, the sage. Pŭnchŭjŭnŭ should have succeeded to the throne, but was set aside as incompetent, and the grandchild of Sŭgŭrŭ, Ungshoomanŭ, obtained the kingdom: he was succeeded by Dwilēēpŭ, who had two sons, the eldest of whom became a hermit: Bhŭgēērŭt'hŭ, the youngest, was crowned king. This monarch, by his religious austerities, obtained the descent of Gŭnga (the Ganges), who, by the efficacy of her waters, resuscitated his 60,000 ancestors.[b] Shrootŭ, the son of Bhŭgēērŭt'hŭ, was the next monarch, and then followed, in direct succession, Nabhagŭ, Ŭmbŭrēēshŭ, Sindhoodwēēpŭ, Ŭyootajit, Ritŭ-pŭrnŭ, Art'hŭ-pŭrnee, Soodasŭ, Soudasŭ, Sŭrvŭkŭrma, Ŭnŭrŭnyŭ, Nighnŭ, Ŭnŭmitrŭ, Bhoomidbŭhŭ,

" fed others with my own flesh———;" [The king, when hunting on a certain day, to preserve the life of a deer which a tiger was pursuing, gave some of his own flesh to appease the hunger of the tiger.] While thus repeating his merits, he and his subjects began to descend. Finding himself falling, he offered a thousand flatteries to the gods, who at last relented, and fixed him in the air with his head downwards.

[a] The Yogŭ-Vashisht'hŭ Ramayŭnŭ ascribes to Sŭgŭrŭ many improvements in the arts.

[b] That is, in her passage from mount Himalŭyŭ to the sea, she touched their ashes, (at what is now called Shwĕtŭ-dwēēpŭ, or Sagŭrŭ island) and they were raised to life.

Dwilēēpŭ, Rŭghoo, Ŭjŭ, and Dŭshŭ-rŭt'hŭ. Dŭshŭ-rŭt'hŭ had four sons, Ramŭ, Bhŭrŭtŭ, Lŭkshmŭnŭ, and Shŭtrooghnŭ, whose names are famous in the celebrated poem the Ramayŭnŭ. Ramŭ ascended the throne, and was succeeded by Kooshŭ, whose reign closed the tréta yoogŭ, embracing a period of 1,296,000 years.[c] The Ramayŭnŭ gives the dynasty of Sŭgŭrŭ in the following order: Sŭgŭrŭ, Ŭsŭmŭnjŭ, Ŭngshooman, Dwilēēpŭ, Bhŭgēērŭt'hŭ, Kŭkootst'hŭ, Rŭghoo, Kŭlmashŭ-padŭ, Shŭnkŭlŭ, Soodŭrshŭnŭ, Ugnee-vŭrnŭ, Shēēghrŭgŭ, Mŭroo, Prŭshooshrookŭ, Umbŭrēēshŭ, Nŭhooshŭ, Yŭyatee, Nabhagŭ, Ŭjŭ, and Dŭshŭrŭt'hŭ.

SECT. IV.—*The history continued to the end of the dwapŭrŭ yoogŭ.*

THE first king of the dwapŭrŭ, or third age, was Ŭtit'hee, the son of Kooshŭ; then followed, Nishŭdhŭ, Nŭlŭ, Nŭvŭ, Poondŭrēēkŭ, Kshémŭdhŭnwa, Dévanēēkŭ, Ŭhēēnŭgoo, Soodhŭnwa, and Vēērŭ-sénŭ. Here closes the race of Ikshwakoo, called the family of the sun.[d]

We return to the first king of the family of the moon, Poorŭrŭvŭ, the son of Ila, the daughter of Voivŭswŭtŭ, by an illicit connection with the god Boodhŭ, the son of Chŭndrŭ (the moon), through which family the history must be carried down to Kshémŭkŭ, the last of this race. The account of the birth of Pooroorŭvŭ is given in the Bramhyŭ pooranŭ; but it is too extravagant and filthy for insertion.

[c] See the Bramhyŭ pooranŭ.

[d] At this time, Soohotrŭ, of the race of the moon, reigned in another part of India. See page 21.

Poorooruvŭ reigned at Prŭyagŭ 780 years. He had three brothers, to whom he gave Gŭya, Ootkŭlŭ, and a kingdom in the west. Five of Poorooruvŭ's children had no separate inheritance, but Ŭmavŭsoo, another son, obtained a separate province, and his posterity, for fifteen generations, reigned in great splendour; among whom were Jŭnhoo, the sage who swallowed the Ganges; Kooshŭ, Gadhee (a form of Indrŭ), and Vishwamitrŭ.[e] Ayoo, who reigned after his father Poorooruvŭ, left the throne to his eldest son Nŭhooshŭ, and to three younger sons he gave separate kingdoms. Nŭhooshŭ's second son Yŭyatee obtained the kingdom, and, in a chariot given him by the king of heaven, conquered the earth, which he divided into five parts, and gave to his five sons, viz. to Toorvŭsoo, a kingdom in the south-east; to Droohyŭ, one in the west; to Ŭnoo, a country northwards; to the eldest Yŭdoo, akingdom in the north-east; and to the youngest, Pooroo, he gave his own capital and kingdom, and the chariot which Indrŭhad given him. As Yŭdoo had been set aside by his father, he never afterwards aspired to the throne, but his children, known by the general name of the Yŭdoos, conquered many countries: among his sons were Hoihŭyŭ, Ŭrjoonŭ, Bhojŭ, Ŭndhŭkŭ, Vrishtee, Krishnŭ, &c. The other brothers of Yŭdoo also obtained celebrity, and many of their descendants are mentioned in the pooranŭs as having greatly extended their conquests. Soovēērŭ succeeded his father Pooroo, and was followed in succession by Mŭnŭsyoo, Bhŭyŭdŭ, Soodhŭnwa, Soovahoo,[f] and Roudrash-

[e] This king, of the kshŭtriyŭ tribe, by religious austerities, compelled the gods to create him a bramhŭn. He is also said to have been a very learned man.

[f] The Pŭdmŭ-pooranŭ, in the chapter called Kriya-yogŭ-sarŭ, informs us, that Madhŭvŭ, the son of this king, married Soolochŭna, the daughter of a king, and also the daughter of the king of Gŭnga-sagŭrŭ, who gave him

wŭ, Koukshéyŭ, Sŭbhanŭvŭ, Kalanŭlŭ, Srinjŭyŭ, Poorŭnjŭyŭ, Jŭnŭméjŭyŭ, Mŭhashalŭ, Mŭhamŭna, and Ooshēēnŭrŭ. The last king had five sons, among whom he distributed his kingdom: the king himself built and resided at the city of Ooshēēnŭrŭ, which name is known among the Hindoos to the present day. His eldest son Shivee continued the succession, and was succeeded by Vrishŭdŭrbhŭ, Jŭyŭdrŭt'hŭ, Phéloo, and Sootŭpa. Vrishŭdŭrbhŭ had four brothers, who received separate kingdoms, which became known by their names, as Kèkŭyŭ (the grandfather of Bhŭrŭtŭ), Mŭdrŭkŭ, Vrishŭdŭrbhŭ, and Soovēērŭ. Sootŭpa gave to four of his sons different countries which he had conquered, as Vŭngŭ, Soombhŭ, Poondrŭ, and Kŭlingŭ. His eldest son Ŭngŭ succeeded his father, and was followed by Vahŭvahŭnŭ, Vēērŭ-rŭt'hŭ, Dhŭrmŭ-rŭt'hŭ, Chitrŭ rŭt'hŭ, Dŭshŭ-rŭt'hŭ, Chŭtoorŭngŭ, Prit'hoolakshŭ, Chŭmpŭ, Hŭriyŭshwŭ, Bikŭrnŭ, Ritéyoo, Mŭtinarŭ, Sooroghŭ, Dooshmŭntŭ, Bhŭrŭtŭ, Vitŭt'hŭ, Soohotrŭ, Vrihŭtŭ, Ŭjŭmēērhŭ,[g] and Rikshŭ. This was the last king who reigned in the dwapŭrŭ yoogŭ.[h]

SECT. V.—*The history continued from the commencement of the kŭlee yoogŭ to the extinction of the Hindoo power.*

Sŭmbŭrŭnŭ, the son of Rikshŭ, began his reign at the commencement of the kŭlee yoogŭ, and was succeed-

half his kingdom. The Hindoos of the present day affirm, that these parts did once form a separate kingdom, and certain ruins still existing on Sagŭrŭ island appear to confirm the fact. This pooranŭ says, that at the northern extremity of Gŭnga-sagŭrŭ is a temple dedicated to Kŭpilŭ, and the author has seen a temple dedicated to the same sage now standing on this spot.

[g] Two younger sons of this monarch, Jŭnhoo and Sooshantee, reigned with glory over separate kingdoms.

[h] See the Bramhyŭ and Markŭndéyŭ pooranŭs.

ed by Kooroo, a great conqueror, who removed his capital from Prŭyagŭ to Kooroo-kshétrù. He was succeeded by Bhēēmŭ-sénŭ, Prŭtēēpŭ, Shantŭnoo,[j] and Vichitrŭ-vēēryŭ. This last king died without issue, but his elder brother, Védŭ-vyasŭ, had three sons by his widow, Dhritŭrashtrŭ, Pandoo, and Vidoorŭ. The former obtained the kingdom, and had a hundred sons: the eldest of whom, Dooryodhŭnŭ, was placed on the throne, during the life of the father. Pandoo was interdicted, by a curse, from connubial intercourse, but his wives Koontēē and Madrēē had five children by the gods Yŭmŭ, Vayoo, Indrŭ and Ŭshwinēē-koomarŭ: their names were Yoodhisht'hirŭ, Bhēēmŭ, Ŭrjoonŭ, Nŭkoolŭ, and Sŭhŭdévŭ. When grown up, a dispute arose betwixt them and the sons of Dhritŭrashtrŭ, which terminated in a war, in which Dhritŭrashtrŭ and his family were disinherited, and Yoodhisht'hirŭ ascended the throne, choosing Delhi for his capital. This contest forms the principal subject in the celebrated poem the Mŭhabharŭtŭ.

Yoodhist'hirŭ reigned thirty-six years, and was succeeded by Pŭrikshitŭ, the grandson of Ŭrjoonŭ, who, after reigning sixty years, was cursed by Brŭmha, and immediately destroyed; after which his son Jŭnŭméjŭyŭ reigned eighty-four years. In a sacrifice, this monarch offered many serpents,[k] and afterwards, during the sacrifice of a horse,

[j] The eldest son of this monarch, Bhēēshmŭ, though he renounced his claim to the throne, continued to direct the councils of his younger brother. He was learned in various sciences, and published several works on civil polity, religious ceremonies, &c.

[k] He did this, not as a religious act, but to revenge the death of his father, who was killed by a serpent. He could not, however, complete the serpent-sacrifice, as Tŭkshŭkŭ, king of the serpents, and Astikŭ, a bramhŭn, interceded for the serpents, his uncles. On this the king resolved to perform the sacrifice of a horse, but Indrŭ, entering the horse's head after it

killed a bramhŭn, but was delivered from these sins by hearing Voishŭmpayŭnŭ, a disciple of Védŭ-vyasŭ, read the Mŭhabharŭtŭ. This history is related at large in the Mŭhabharŭtŭ.

The son of Jŭnŭméjŭyŭ Shŭtanēēkŭ, reigned eighty-two years, and two months, after whom followed in succession Sŭhŭsranēēkŭ, Ŭshwŭmédhŭjŭ, Ŭsēēmŭ-krishnŭ, Nichŭkroo, Ooptŭ, Chitrŭ-rŭt'hŭ, Shoochee-rŭt'hŭ, Dhritiman, Sooshénŭ, Soonēēt'hŭ, Nrichŭkshoo, Pariplŭvŭ, Sootŭpa, Médhavēē, Nripŭnjŭyŭ, Dŭrvvŭ, Timee, Vrihŭdrŭt'hŭ, Soodasŭ, Shŭtanēēkŭ, Doordŭmŭnŭ, Vŭhēēnŭvŭ, Dŭndŭpanēē, Nidhee, and Kshémŭkŭ. The last king was slain by his nobles, and at his death the race of the moon became extinct.

Kshémŭkŭ was succeeded by Visharŭdŭ, of the Nŭndŭ race, one of the king's counsellors, and, doubtless, one of the conspirators. Nŭndŭ, the founder of this dynasty, the son of Mŭha-nŭndŭ, born of a female shōōdrŭ, reigned in Mŭgŭdhŭ: he nearly extirpated the kshŭtriyŭs, having an army of 10,000,000,000 soldiers, and hence received the name of Mŭha-pŭdmŭ-pŭtee. Visharŭdŭ was succeeded in a direct line by Shōōru-sénŭ, Virŭsa, Anŭndŭsahŭ, Vŭrŭjit, Doorvēērŭ, Sookripalŭ, Poorŭst'hŭ, Sŭnjŭyŭ, Ŭmrŭyodhŭ, Inŭpalŭ, Vēērŭdhee, Vidyart'hŭ, and Bodhŭmŭllŭ. Bodhŭmŭllŭ was slain by Vēērŭ-vahoo, one of his ministers, of the race of Goutŭmŭ.[1] Fourteen generations of the race of Nŭndŭ reigned 500 years.

Vēērŭ-vahoo reigned 35 years, and was succeeded in a

was cut off, caused it to dance. This exciting the laughter of a young bramhŭn, the king killed him, and incurred the guilt of bramhŭnicide.

[1] This family patronized and spread the Bouddhŭ doctrine all over India.

direct line by Yŭjatee-singhŭ, Shŭtrooghnŭ, Mŭhēē-pŭtee, Viharŭmŭllŭ, Sŭrōōpŭ-dŭttŭ, Mitrŭ-sénŭ, Jŭyŭ-mŭllŭ, Kŭlingŭ, Koolŭ-mŭnee, Shŭtroo-mŭrdŭnŭ, Jēē-vŭnŭ-jatŭ, Hŭree-yogŭ, Vēērŭ-sénŭ, and Adityŭ. This last monarch was murdered by Dhoorŭndhŭrŭ, one of his ministers, of the race of Mŭyōōrŭ. The last fifteen kings reigned 400 years.

The race of Mŭyōōrŭ reigned 318 years, viz. Dhoorŭndhŭrŭ reigned forty-one years, and was succeeded in a direct line by Sénoddhŭtŭ, Mŭha-kŭtŭkŭ, Mŭha-yodhŭ, Nat'hŭ, Jēēvŭnŭ-rajŭ, Oodŭyŭ-sénŭ, Vindhŭ-chŭlŭ, and Rajŭ-palŭ.

This last monarch, giving himself up to effeminate amusements, his country was invaded by Shŭkadityŭ, a king from the Kŭmaoo mountains, who proved victorious, and ascended the throne, after Raju-palŭ had reigned twenty-five years.

The famous Vikrŭmadityŭ, in the fourteenth year of the reign of Shŭkadityŭ, pretending to espouse the cause of Raju-palŭ, attacked and destroyed Shŭkadityŭ, and ascended the throne of Delhi; but afterwards lost his life in a war with Shalivahŭnŭ,[m] king of Prŭtist'hanŭ, a country on the south of the river Nŭrmŭda.

Vikrŭmadityŭ was the son of Gŭndhŭrvŭ-sénŭ, the son of Indrŭ, who was driven from heaven by his father for his lewdness, and doomed to appear on earth in the form of an ass. Through the interposition of the gods, how-

[m] The era of Shalivahŭnŭ is now used by the Hindoos in their births, marriages, &c., and the era of the Hijra in their commercial transactions. The first era commenced A. D. 78.

ever, he was permitted to assume the human form every night. While in this condition, Gŭndhŭrvŭ-sénŭ persuaded the king of Dharŭ to give him his daughter in marriage; but it unfortunately happened, that, at the wedding hour, he was not able to shake off the form of the ass. After bathing, however, he proceeded to the assembly, and, hearing songs and music, resolved to give them an ass's tune. The guests were filled with sorrow, that so beautiful a virgin should be married to an ass: they were afraid to express their feelings to the king; but they could not refrain from smiling, covering their mouths with their garments. At length some one interrupted the general silence, and said, "O king, is this the son of "Indrŭ? You have found a fine bridegroom; you are "peculiarly happy indeed; don't delay the marriage; "in doing good, delay is improper; we never saw so "glorious a wedding. It is true, we once heard of a "camel being married to an ass; when the ass, looking "up to the camel, said—'Bless me! what a bridegroom!' "and the camel, hearing the voice of the ass, said, 'Bless "me! what a sweet voice!' In that wedding, however, "the bride and the bridegroom were equal; but in this "marriage, that such a bride should have such a bride-"groom, is truly wonderful." Other bramhŭns said, "O king, at the time of marriage, as a sign of joy, the "sacred shell is blown; but thou hast no need of that," (alluding to the braying of the ass.) The females cried out, "O mother! what is this! at the time of marriage "to have an ass! What a miserable thing! What! "will he give such an angelic female in marriage to an "ass!" At length Gŭndhŭrvŭ-sénŭ began to speak to the king in Sŭngskritŭ, and to urge him to the fulfilment of his promise, reminding him 'that there was no act more meritorious than speaking truth; that the body

was merely like clothes, and that wise men never estimate the worth of a person by the clothes he wears. He added, moreover, that he was in this shape from the curse of his father, and that during the night he had the body of a man. Of his being the son of Indrŭ there could be no doubt.' Hearing the ass thus speak Sŭngskritŭ, the minds of the people were changed, and they confessed, that though he had the body of an ass, he was unquestionably the son of Indrŭ: for it was never known that an ass could speak Sŭngskritŭ. The king, therefore, gave him his daughter in marriage.

Vikrŭmadityŭ was the fruit of this marriage. His grandfather gave him a good education, but no inheritance. He gave to Bhŭrtree-Hŭree, another son of Gŭndhŭrvŭ-sénŭ, by a servant-maid, the kingdom of Malooya, the capital of which, Ooj-jŭyŭnēē, was twenty-six miles long, and eighteen wide. For some time Vikrŭmadityŭ lived at the court of his brother, but in consequence of a quarrel was dismissed; after which he wandered from place to place in the greatest poverty, and at one time hired himself as a servant to a merchant at Goojjŭratŭ. Bhŭrtree-Hŭree, at length, disgusted with the world on account of the infidelity of his wife, to whom he was ardently attached, became a yogēē, and left the kingdom to its fate. In the course of his travels, Vikrŭmadityŭ came to Ooj-jŭyŭnēē, and finding the throne vacant, assumed the sovereignty, and reigned with great splendour, conquering by his arms Ootkŭlŭ, Vŭngŭ, Kooch-véharŭ, Goojjŭratŭ, and Somŭnat'hŭ. Hearing of the fate of Rajŭ-palŭ, he proceeded against Shŭkadityŭ, conquered his country, and ascending the throne of Delhi, reigned as a second Yoodhisht'hirŭ, till slain in his war with Shalivahŭnŭ, as above-mentioned.

Vikrŭmŭ-sénŭ, the infant son of Vikrŭmadityŭ, was raised to the throne, but was supplanted by Sŭmoodrŭ-palŭ, a yogēē. Vikrŭmadityŭ and his son reigned ninety-three years.

Sŭmoodrŭ-palŭ reigned twenty-four years, two months, and was followed in succession by Chŭndrŭ-palŭ, Nŭyŭnŭ-palŭ, Déshŭ-palŭ, Nŭrŭ-singhŭ-palŭ, Sōōtŭ-palŭ, Lŭkshŭ-palŭ, Ŭmritŭ-palŭ, Mŭhēē-palŭ, Govindŭ-palŭ, Hŭree-palŭ, Bhēēmŭ-palŭ, Anŭndŭ-palŭ, Mŭdŭnŭ-palŭ, Kŭrmmŭ-palŭ, and Vikrŭmŭ-palŭ. The last king was killed in battle by Tilŭkŭ-chŭndrŭ, king of Vŭhŭranch, who ascended the throne of Delhi after the kingdom had continued in the family of Sŭmoodrŭ-palŭ for sixteen generations, or 641 years, three months.

Tilŭku-chŭndrŭ reigned two years, and was followed in succession by Vikrŭmŭ-chŭndrŭ, Kartikŭ-chŭndrŭ, Ŭamŭ-chŭndrŭ, Ŭdhŭrŭ-chŭndrŭ, Kŭlyanŭ-chŭndrŭ, Bhēēmŭ-chŭndrŭ, Bohŭ-chŭndrŭ, and Govindŭ-chŭndrŭ. This last monarch was succeeded by his wife Prémŭ-dévēē, after whom followed Hŭree-prémŭ (a voiragēē), his disciple Govindŭ-prémŭ, then Gopalŭ-prémŭ, and Mŭha-prémŭ. Mŭha-prémŭ, preferring a forest to a throne, went among the wild beasts, and Dhēē-sénŭ, the king of Bengal, hearing that the throne was vacant, proceeded to Delhi with an army, and assumed the sovereignty.

Dhēē-sénŭ (a voidyŭ) reigned eighteen years and five months. He was followed by Bŭllalŭ-sénŭ,[n] Lŭkshmŭnŭ-

[n] This king, in order to distinguish the most learned men in his kingdom, instituted the order of Kooleenŭ bramhŭns. The rules of the order require certain qualifications, but Bŭllalŭ-sénŭ continuing these honours among the posterity of those first created, it happens, that the great body of this

sénŭ Késhŭvŭ-sénŭ (the brother of the last king), Madhŭvŭ-sénŭ, Shōōrŭ-sénŭ, Bhēēmŭ-sénŭ, Kartikŭ-sénŭ, Hŭree-sénŭ, Shŭtrooghnŭ-sénŭ, Narayŭnŭ-sénŭ, Lŭkshmŭnŭ-sénŭ, and Damodŭrŭ-sénŭ. The ministers of this last king conspired against him, and brought in Dwēēpŭ-singhŭ from the Shŭttalakŭ mountains. The voidyŭ monarchs reigned 137 years, one month.

Dwēēpŭ-singhŭ (a rŭjŭpoot) reigned twenty-seven years two months, and was succeeded by Rŭnŭ-singhŭ, Rajŭ-singhŭ, Vŭrŭ-singhŭ, Nŭrŭ-singhŭ, Jēēvŭnŭ-singhŭ. The last monarch, choosing an ascetic life, abandoned his kingdom, after the rŭjŭpoot kings had reigned 151 years.

Prit'hoo-rayŭ, the king of Prat'hŭ, in consequence of this abdication, obtained quiet possession of the throne of Delhi, but was dethroned by Shŭhab-ooddēēn, after a reign of fourteen years seven months. The immediate cause of this revolution was a quarrel betwixt Prit'hoo-rayŭ and Jŭyŭ-chŭndrŭ, the king of Kanyŭkoobjŭ, of which quarrel sultan Shŭhab-ooddēēn taking advantage, sought the friendship of Jŭyŭ-chŭndrŭ, and joining his army against Prit'hoo-rayŭ, sent him prisoner to Gŭjnén; after which the sooltan, placing Kotŭb-ooddēēn, an illegitimate child of his father's, on the throne of Delhi, returned to his own capital at Gŭjnén.

Thus for 4,267 years, from the beginning of the kŭlee yoogŭ to the extinction of the Hindoo monarchy at Delhi, a number of Hindoo kings, of different casts,

order in Bengal are amongst the most ignorant and corrupt of the bramhŭns; but in some parts of the Doab personal merit is still required to entitle a man to these honours. During the reign of Ballalŭ-sénŭ, two learned men composed a work on the qualifications of the order; this work is much esteemed at present, and is called Mishrŭ.

from Yoodhist'hirŭ to Kshémŭkŭ, reigned on the throne of Delhi 1,812 years. These (of the race of the moon) were of the genuine kshŭtriyŭ cast. To them succeeded fourteen generations of kings proceeding from a kshŭtriyŭ father (Mŭhanŭndŭ) and a female shōōdrŭ, who reigned 500 years, viz. from Visharŭdŭ to Bodhŭmŭllŭ. This mixture of casts gave rise to the rŭjŭpoots. After this, fifteen generations of the family of Goutŭmŭ held the throne 400 years. Then nine kings, of the Mŭyōōrŭ family, reigned 318 years, from Dhoorŭndhŭrŭ to Rajŭpalŭ. Next a king from the mountains reigned fourteen years, with whom 3,044 years of the kŭlee yoogŭ,° and the kingdom of the celebrated Yoodhist'hirŭ, passed away. The kingdom of Vikrŭmadityŭ next commenced, who, with his son, reigned 93 years. From Sŭmoodrŭ-palŭ to Vikrŭmŭ-palŭ, sixteen kings, yogēēs, reigned 641 years and three months. From Tilŭkŭ-chŭndrŭ to Prémŭdévēē, the wife of Govindŭ-chŭndrŭ, ten persons reigned 140 years four months. From Hŭree-prémŭ to Mŭhaprémŭ, four persons, voiragēēs, reigned forty-five years seven months. From Dhēē-sénŭ to Damodŭrŭ-sénŭ, thirteen persons of the voidyŭ cast, from the east of Bengal, reigned 137 years and one month. From Dwēēpusinghŭ to Jēēvŭnŭ-singhŭ, six kings (Chohanŭ rŭjŭpoots) reigned 151 years. Prit'hoo-rayŭ reigned fourteen years seven months. The kingdom of Vikrŭmadityŭ thus continued 1,223 years, at the close of which period 4,267 years of the kŭlee yoogŭ had expired. Here (about the year A. D. 1162) closed the Hindoo monarchy.

° According to the chronology of Sir Matthew Hale, 3,107 years transpired from the flood to the Christian era; the Hindoos compute 3,105 years, from the commencement of the kŭlee yoogŭ to the same era; and from Fohi to the time of Christ, the Chinese chronology contains 2,951 years.

To this succeeded that of the Mŭsŭlmans, which continued 652 years, through the reigns of fifty-one badshahs, including the late Shah-alŭm. The first monarch, or badshah, Shŭhab-ooddēēn, was of the Gorēē dynasty, of which race twelve monarchs reigned 118 years, two months, twenty-seven days. The next dynasty was of the family of Khéjŭr-khah: four persons of this family reigned thirty-four years, eleven months, viz. from Jŭlal-ooddēēn to Kotŭb-ooddēēn. The next monarchs were Turks, nine of whom reigned ninety-seven years, three months, nineteen days, from Khésro-khah to Mŭhŭmōōd-shah. After this four oomras reigned thirty-nine years, seven months, sixteen days, viz. from Khéjŭr-khah to Ala-ooddēēn. Three kings of the Pat'han tribe followed these, and reigned seventy-two years, one month, seven days, viz. from Bŭhlōōl to Ebrahēēm. Next the family of Toimoor reigned: Babŭr-shah and his son reigned fifteen years, five months. After this the Pat'hans again obtained the ascendency, and four kings of this tribe reigned sixteen years, and three months, viz. from Shér-shah to Mŭhŭmōōd-adēēl. Then from Hoomayoo to the close of the reign of Shah-alŭm, including fourteen badshahs, the race of Toimoor reigned 258 years.

The work compiled by Mrityoonjŭyŭ, a bramhŭn, and published in the year 1808, and from which the above history, beginning from the kŭlee yoogŭ, has been principally drawn, describes the effects of the Mŭsŭlman power, when it became predominant, on the different Hindoo kingdoms in Hindoost'han;[p] most of which were sub-

[p] This work says, that Shŭhab-ooddeen, before the taking of Delhi, had invaded Hindoost'han seven times, in which he was, in several instances, defeated by different Hindoo kings, Jŭyŭpalŭ more than once proved himself superior to the Mŭsŭlmans, but was at length taken prisoner by Mŭhŭ-

dued by it. As these events, however, have been published, and are generally well known; and as they succeeded the extinction of that monarchy which had been long considered as the head of the Hindoo power, the author has thought it best to close the history here. For Remarks on this history, the reader is referred to the preface to this volume. The author here contents himself with giving literally what the Hindoos themselves have supplied, leaving them to answer for every degree of extravagance this history may contain.

SECT. VI.—*Rise of the British Power in India.*

HAVING conducted my reader thus far in the Hindoo history of this country, it remains only for me to add, from another modern Hindoo historian, an account of the

mood and slain, as was also Vijŭyŭpalŭ, another Hindoo king. Mŭhŭmood invaded Hindoost'han twelve times. The eleventh time he took Somŭnat'hŭ, and destroyed the celebrated image found in the temple there, part of which he took with him to form the steps for a mosque in his capital. On his return home, he was attacked by Prémŭ-dévŭ, and defeated. After this he invaded the country of Prémŭ-dévŭ, but was obliged to fly from the field of battle. The grandson of Mŭhŭmood twice invaded Hindoost'han. Sŭms-ooddeen conquered several parts of Hindoost'han, and broke down a temple of Mŭha-kalŭ, and many images that had been erected in the time of Vikrŭmadityŭ, which he threw under a mosque at Delhi. Ala-ooddeen beat Kŭrnŭ-rayŭ, the king of Gŭzurat. Saieed-khejŭr-khah is said to have plundered many Hindoo kingdoms. Sikŭndŭr overcame six kings, and took Patna and Behar. After the Mŭsŭlmans had reigned at Delhi 362 years, there were still, however, several powerful Hindoo kings in Hindoost'han, one of whom reigned at Vijŭyŭ-poorŭ and another at Oodŭyŭ-poorŭ. Ourŭngzeb destroyed all the Hindoo images as far as his power extended. In the reign of Alumgeer, a dreadful war broke out between the Hindoos and Mŭsŭlmans, in which 3,000,000 of men are said to have lost their lives. This history also relates, that Jŭyŭ-singhŭ spent 36,000,000 of roopees at the sacrifice of a horse.

rise of the English power in the East. The author, Rajēēvŭ-lochŭnŭ, a descendant of raja Krishnŭ-chŭndrŭ-rayŭ, must be wholly accountable for the truth of these facts.

During the reign of Akbŭr, nine nŭwabs, sent from Delhi, presided over Bengal. Mŭnam-khah, who fixed his residence at Dhaka, then called Jahagēēr, was the first. Jahagēēr-shah sent eight nŭwabs; Shah-jahan, four; Ourŭngzéb, six; Bahadoor-shah, one, whose name was Moorshéd-koolee-khah: this person continued in office till the seventh year of Mŭhŭmōōd-shah, when he died; he removed the residence of the nŭwab from Jahagēēr to Moorshédabad, which he founded; he broke down all the gods by the sides of the Ganges, and destroyed the cast of many of the Hindoos by force. After his death, Shooja-ooddoula was appointed nŭwab, who treated the Hindoos with more lenity; and after him Sŭrphŭraz-khah, who was killed by Mŭhabŭd-jŭng. The latter obtained the nŭwabship, and governed sixteen years.[q]

Séraj-ooddoulah succeeded Mŭhabŭd-jŭng, his grandfather, in the government of Bengal. Even while quite young, his conduct was so tyrannical, that his grandfather's principal ministers were obliged to complain against him; but after his obtaining supreme power, he was guilty of still greater atrocities: whenever he saw or heard of a beautiful woman, he seized and devoted her to

[q] When Raja Rajŭ-vŭllŭbhŭ was this nŭwab's head-servant, he invited all the pŭndits of Bengal to a feast, and gave them very large presents, to some one thousand, to others two, four, six, and to a few as many as 10,000 roopees. In return for these presents, the bramhŭns invested Raja Rajŭ-vŭllŭbhŭ, and a number of other voidyŭs, with the poita; from which time the voidyŭs have worn this badge of distinction.

his criminal passions. Sometimes, as a boat was passing by his palace, filled with people, he would sink it, to enjoy the sport of seeing them drown! He one day ripped open the belly of a living woman in a state of pregnancy, to see the situation of the child in the womb.

On account of these and other enormities, the whole country was filled with terror. The rajas[r] of Nŭvŭdwēēpŭ (Nŭdēēya,) Dinajŭ-poorŭ, Vishnoo-poorŭ, Mĕdŭnēē-poorŭ, of Vēērŭ-bhōōmee, &c. united in a representation to the prime minister on the subject, but the nŭwab rejected the advice of his ministers, and even threatened to punish them. The principal ministers, joined by raja Krishnŭ-chŭndrŭ-rayŭ, then on a visit at Moorshĕdabad, seeing all representations vain, and unable to bear his conduct any longer, held a secret meeting to consult on what could be done. After much consultation, with little prospect of uniting in any thing that would be effectual, raja Krishnŭ-chŭndrŭ-rayŭ said, that he was acquainted with the English chief at Calcutta, and he thought there was no other alternative but that of inviting the English to take the government into their hands. He related a number of circumstances favourable to the English character, and obviated an objection of one of the company, that they would not be able to understand the language of the English. They at last agreed, that the next time Krishnŭ-chŭndrŭ-rayŭ went to worship at Kalēē-ghatŭ,[s] he should call upon the English chief, and propose the plan to him.

[r] Through excessive complaisance, the Hindoos often call a large landowner, raja, viz. *king*.

[s] A place about five miles from Calcutta, where a celebrated stone image of Kalee is worshipped.

This work then relates the journey of the raja to Calcutta, and the conversation with the English chief, who, it is here said, promised to write to England on this subject, and gave him encouragement to hope, that the English would deliver them from the tyranny of the nŭwab.

Some time after this, the nŭwab, seeing the prosperity of the English in their commercial undertakings, raised the duties at the different places where they traded, and peremptorily demanded that two of his servants, Rajŭ-vŭllŭbhŭ and Krishnŭ-dasŭ, who had taken refuge under the English flag at Calcutta,[t] should be delivered up. The English not complying with this requisition, the nŭwab proceeded to Calcutta with his army, compelled most of the English to take refuge on their ships, and imprisoned the rest in the black-hole at Calcutta. This circumstance blasted all the hopes of the Hindoo rajas.

At length the English, in five ships, returned with troops, and landed at Calcutta without opposition.[u] They immediately gave notice of their arrival to their former friends, and particularly to raja Krishnŭ-chŭndrŭ-rayŭ, who was in fact the soul of the confederacy. He and his friends won over Japhŭr-alēē-khah, the commander in chief of Séraj-ooddoulah's troops, Krishnŭ-chŭndrŭ-rayŭ obtaining a promise from the English chief, that after deposing Séraj-ooddoulah, he should appoint Japhŭr-alēē-khah nŭwab in his stead. Every thing being thus arranged, the English began their

[t] Mrityoonjŭyŭ, in the above-mentioned history, says, "In a war with the Marhattas Ourŭngzeb was surrounded by the enemy, and owed his escape to some English, at which he was so much pleased, that he gave them, at their request, some land at Calcutta (Kŭlikata). This was the first land the English obtained in India."

[u] Admiral Watson and Colonel Clive were at the head of this armament.

march towards Moorshédabad, the capital of Bengal, about 128 miles from Calcutta.

'After this, intelligence arrived at Moorshédabad,' says Rajēēvŭ-lochŭnŭ, 'that the English were marching against the nŭwab: this prince immediately ordered the commander in chief to proceed with 50,000 troops to Plassey, and there engage the enemy, while he, with the rest of the army, would follow: the nŭwab exhorted the commander, to spare no efforts to destroy the English; and the latter, giving the strongest assurances that he would give a good account of them, departed, and pitched his tents in an orchard at Plassey. Japhŭr-alēē-khah, however, reflecting how he might put the power of victory into the hands of the English, commanded the officers not to fight with earnestness, and, by every contrivance, threw the whole army into a state of complete confusion.'

At length the English arrived, and began the engagement. Some of the troops of the nŭwab, perceiving that their leaders did not fight with zeal, and that the balls of the English, which fell like hail, were destroying their fellow-soldiers by hundreds, were seized with frenzy, and, rushing on the English, perished.

Mohŭn-dasŭ, an officer of the nŭwab's, went to his master, and informed him, that they were ruined, that the captains displayed no courage, and that Japhŭr-alēē-khah had certainly agreed with the English not to fight against them. He therefore intreated the nŭwab to give him some troops, and send him into the orchard to fight, taking the utmost care of his own person. The nŭwab was greatly alarmed at this intelligence, and gave

Mohŭn-dasŭ 25,000 troops, who immediately attacked the English with such fury, that they began to retreat. Japhŭr-alēē-khah, dreading the consequences of a defeat, sent a messenger, as from the nŭwab, informing Mohŭn-dasŭ, that the nŭwab wished to speak with him. Mohŭn-dasŭ said, 'How can I leave the army in the midst of the battle?' The messenger asked him if he meant to disobey the commands of his master: but, perceiving that this was a snare, Mohŭn-dasŭ cut off the head of the pretended messenger, and pursued the engagement with fresh energy. The messenger not returning, Japhŭr-alēē-khah was in great perplexity. At length, however, he sent a trusty person, who slew Mohŭn-dasŭ with an arrow, when the soldiers of the nŭwab, seeing the fall of their valiant leader, fled in the utmost disorder. In this manner was this victory gained, which decided the fortunes of India.

Séraj-ooddoulah now made a precipitate flight, and, without another effort, abandoned his capital to the conquerors, who immediately proceeded to Moorshédabad, where the greatest rejoicings took place, as soon as it was known that the English had gained the victory. The English commander reinstated in their places those servants of Séraj-ooddoulah who had been the friends of the English, and appointed Japhŭr-alēē-khah nŭwab.

The wretched Séraj-ooddoula proceeded up the Ganges in a boat, and was in the utmost distress for food. At length seeing a phŭkēēr's[x] hut, he sent one of his people to ask for something to eat. The phŭkēēr came down to the boat, and immediately discovered that it was Séraj-ooddoula who was begging for bread at his hands. This

[x] A Mŭsŭlman mendicant.

phŭkēēr had formerly been a merchant at Moorshédabad; but on account of some real or supposed crime, Séraj-ooddoulah had caused his head to be shaved, and the urine of an ass to be poured upon it. Laying this degradation greatly to heart, he abandoned the world, and became a phŭkēēr. Now, however, he resolved to take his revenge; and, to secure his victim, he invited the nŭwab to sit down in his hut while he prepared some food; the invitation was gladly accepted; but during the preparations for the repast, the phŭkēēr sent a messenger secretly to some servants of Japhŭr-alēē-khah, placed near that place, who immediately assembled a number of people, seized the fugitive, and brought him to Moorshédabad.

On their arrival, they gave notice in a private manner to Mēērŭn, the son of Japhŭr-alēē-khah, that Séraj-ooddoulah was in confinement, and requested him to send word to the English. Mēērŭn forbad them to tell any one, thinking within himself, 'If the English, or the old servants of the nŭwab, hear of his arrival, they will not put him to death; they may perhaps reinstate him as nŭwab, and then all the hopes of my family will be cut off.' He resolved, therefore, that Séraj-ooddoulah should not live an hour; and, taking an instrument of death in his hands, he proceeded to the spot where the miserable captive was placed. Séraj-ooddoulah, perceiving that Mēērŭn was coming to cut off his head, entreated him to spare his life; but finding all his entreaties vain, he remained silent, and Mēērŭn severed his head from his body. This event took place in the year 1757.

When Japhŭr-alēē-khah had been nŭwab three years and one month, Kasŭm-alēē-khah prejudiced the English

governor against him, obtained the soobaship, and sent Japhŭr-alēē-khah a prisoner to Calcutta. Afterwards, by presents, the new nŭwab had his appointment confirmed by the young badshah, then in Bengal.

Elated with the success of his schemes, Kasŭm-alēē-khah shot his wife, the daughter of Japhŭr-alēē-khah, with arrows,[y] and put a number of those to death who had been concerned in killing Séraj-ooddoulah, and betraying his army. He first destroyed the two brothers of Jŭgŭt-sétŭ; he cut their bodies in different places, threw them into a quantity of salt, placed weights on them, and kept them in this situation till they died. Raja Rajŭ-vŭllŭbhŭ and his son he threw into the river, with vessels of water fastened to their necks, and raja Ramŭ-narayŭnŭ he put to death by placing a great weight on his stomach. He also killed raja Sŭkhŭt-singhŭ, and others. He next collected, by various acts of plunder, a vast quantity of wealth; appointed his uncle governor of Moorshédabad, and, raising an army of 600,000 men, retired himself to Rajŭmŭhŭlŭ, resolving to keep the soobaship by force of arms.

The English were not unconcerned spectators of the conduct of Kasŭm-alēē-khah. By means of Gŭrgēē-khah, an Armenian, they kept the nŭwab in play, till they had procured troops from England, and had completed their preparations. The nŭwab at length, hearing of these preparations, ordered a general massacre of the English, on the same day and at the same hour, all over Bengal, which was in part accomplished.

[y] About this time, 600 persons, charged with different crimes, were put to death in one day at Moorshédabad.

As soon as the English troops were ready, they marched against the nŭwab, accompanied by Japhŭr-alēē-khah, and other chiefs. The first engagement was at Hoogley, and the next near the village Chavŭ-ghatēē. In both these actions the English proving victorious, pursued their advantage as far as Rajŭmŭhŭlŭ. The nŭwab, being discomfited, slew certain Armenian merchants whom he suspected, and then fled to Benares: here he obtained the promise of assistance from the nŭwab of Lucknow, Shooja-ooddoulah, and the raja of Benares; but the latter did not fulfil his promise, and the former helped him but feebly. However they fought again near Vŭgsŭrŭ; but in two attacks the nŭwab was beaten, and fled to Delhi, where he died: he was nŭwab three years and two months.

The English now placed Japhŭr-alēē-khah in his former situation, and he continued to govern as nŭwab for two years, when he died. His son Nŭjŭm-ooddoulah was appointed by Lord Clive nŭwab in the room of his father, and continued in his situation three years. Soiph-ooddoulah, another son, succeeded his brother, and governed three years. After the coming of Mr. Hastings, Moobarŭk-ooddoulah, brother of the last nŭwab, was superseded, the English taking the whole into their own hands, and granting the family of the nŭwab an annual pension of 1,600,000 roopees.

Such is the *Hindoo History*, as given by themselves, or rather an imperfect gleaning from a great and confused mass of materials which they have thrown together in the pooranŭs, to arrange and settle which, so as to select what is true, and reject that which is false, requires a mind more than human. It appears now to be conceded

on all hands, that, except in a few particular periods, the Hindoo chronology is inexplicable;[z] it does not admit of being traced, so as to accompany, even for a single century, a course of historical facts, though Mr. Bentley and others have ascertained the chronology of certain particular events, which completely establishes the Mosaic history. A real and accurate history of this country, therefore, with the dates of the events attached to them, is out of the question. Sir W. Jones says, "The dawn of true Indian history appears only three or four centuries before the Christian era, the preceding ages being clouded by allegory or fable."[a] Major Wilford in the viiith vol. of the same work, says, "With regard to history, the Hindoos have really nothing but romances, from which some truths occasionally may be extracted." The latter gentleman

[z] The Hindoos indulge a boundless extravagance in their chronology. Indeed, not satisfied with arranging human affairs, they ascend to the abodes of the gods, write the histories of the celestial regions, and prescribe the bounds of existence to the deities themselves: hence they coolly and confidently assure us, that one day of the grand-father of the gods (Brŭmha) comprizes 1,555,200,000 years of mortals; and that the reign of this god extends through 55,987,200,000,000 of years.

Some Hindoo philosophers affirm, that the world is eternal, and that it is in vain to seek for the birth of creation. Other writers agree to give the world a beginning, and add, that it is destroyed at the end of a kŭlpŭ, which consists of 432,000,000 of years; that it remains in a state of chaos during a period as long, and is then recreated. Thirty of these kŭlpŭs form the reign of a being called a Mŭnoo, of whom there are thirty, who reign in succession. The names of these mŭnoos, as related in the Kŭlkee-pooranŭ, are Swayŭmbhoovŭ, Sarochishŭ, Oottŭmŭ, Tamŭsŭ, Révŭtŭ, Chakshooshŭ, Voivŭswŭtŭ, Savŭrnee, Dŭkshŭ-savŭrnee, Brŭmhŭ-savŭrnee, Dhŭrmŭ-savŭrnee, Roodrŭ-savŭrnee, Dévŭ-savŭrnee, Indrŭ-savŭrnee. These mŭnoos, as well as most of the gods, have ascended to their present eminence as the reward of their actions. When they have enjoyed the whole amount of the happiness their works have merited, they ascend or descend to the state proper for them.

[a] Asiatic Researches, vol. ii.

mentions two or three geographical tracts, but it is plain they are undeserving of notice; and the Hindoo maps of the world, founded on a false theory, are still more contemptible.

Notwithstanding the fact, that the Hindoos have never had a wise and honest historian, the notices respecting their country appear to be less mixed with fable, and to have considerably more the appearance of sober records, after the era of Salivahŭnŭ, which is nearly our own era, than before; yet even here, the reigns of their kings are extended to a length that almost destroys the credibility of the events ascribed to them. A Hindoo can speak of nothing soberly, not even in his common conversation. Let not the reader suppose, however, that this disposition in the Hindoo, to swell and magnify the most common occurrences, arises from his living in the land of the gods. Idolatry, when familiarized to the sight, loses all its fascination. The priest, who daily bathes, wipes, anoints, and dresses the idol of his temple, has perhaps a meaner idea of the gods than any of his countrymen. It is true, a degree of enthusiasm is excited at the festivals, during the idolatrous procession, but it is the enthusiasm of a mob in England, surrounding a Guy Faux. It is the crowd, the music, the shouts, which excite it, and not the whisp of straw. This proneness of the Hindoos to magnify objects and events, may rather be ascribed to climate, to the magnificence of the mountains, the plains, the rivers, and to the various objects of nature around them, than to the florid allusions of their poets. To whatever causes, however, we ascribe this propensity, it must ever be lamented, that it has contributed so much to throw all the events of their country into inextricable confusion.—It is also to be regretted, that the monuments of ancient

kingdoms, and the remains of splendid cities and temples*, existing after the Mŭsŭlman invasion, cast only a glimmering and uncertain light on what was before so obscure.

A few general facts may, however, be drawn from different writings, respecting the state of ancient India:—from the preceding history, though very imperfect, it appears, that at an early period the government of India was divided between two families, distinguished as descendants of the sun and moon, probably on account of the superior power and splendour of the former. Sometimes, monarchs of the race of the sun, and at others successful warriors of the other family, reigned over the whole of Hindoost'han; at a later period, it would seem, that several powerful and independent kingdoms existed at once; and at all times a number of tributary powers were scattered over these extensive regions, many of them the younger branches of the reigning families. This practice, of allotting small portions of territory to younger sons, as well as to distant relations, led no doubt to those frequent civil wars of which Hindoost'han has been so prolific.

It cannot be doubted, but that some of the Hindoo monarchs commanded large armies of well-disciplined and courageous troops, and that, according to the mode of ancient warfare, both the commanders and their soldiers were equal to most of their contemporaries. Prŭt'hoo, Ikshwakoo, Pooroorŭvŭ, Mandhata, Pŭrŭshoo-ramŭ, Rŭghoo, Ramŭ, Ŭrjoonŭ, Yŭyatee, Krishnŭ, Bhēēshmŭ, Ŭrjoonŭ, (the brother of Yoodhist'hirŭ,) Pŭrēēkshitŭ, and Jŭrasŭndhŭ, are all mentioned in the

* In some cases, the Mŭsŭlmans took down splendid idol temples, and in rebuilding them completely defaced their ornaments and inscriptions.

pooranŭs as next to the gods in military prowess. At a later period, Nŭndŭ is said to have commanded a million of soldiers. Vikrŭmadityŭ increased his empire by his own valour; for, placing himself at the head of his armies, says the Hindoo historian, he conquered Ootkŭlŭ, Bŭngŭ, Kooch-véharŭ, Goojjŭratŭ and Somŭ-nat'hŭ, and at length fell in the field of battle. An idea of the extent of the territories of some of these monarchs may be formed from this fact, that the capital of Bhŭrtree-Hŭree, king of Malooya, is said to have been twenty-six miles long, and eighteen wide.

It further appears, that between the two families of the sun and moon frequent matrimonial alliances were formed: About eight generations after the death of Pooroorŭvŭ, Kavérēē, the daughter of Yoovŭnashwŭ, was married to Jŭmbōō, a descendant of Pooroorŭvŭ, but not in the immediate line of succession; Mandhata, a king of the race of the sun, married the daughter of Shŭshŭvindoo; Trishŭnkoo married the princess Shŭlyŭ-rŭt'ha; Dŭshŭ-rŭt'hŭ married Koikéyēē, the daughter of Kékŭyŭ; Ramŭ married Sēēta, the daughter of Jŭnŭkŭ. These family alliances, however, did not prevent frequent wars: amongst the most bloody of which may be mentioned that in which Shŭgŭrŭ, of the race of the sun, overcame and slew Hoihŭyŭ and his whole family, though the latter was a great warrior; and the slaughter of the kshŭtriyŭs, in twenty-one different battles, by Poorooshŭ-ramŭ, who, in consequence of the death of his father, by Ŭrjoonŭ, a kshŭtriyŭ, vowed to exterminate the whole tribe. To these instances may be added, the dreadful havoc in the war between Dhooryodhŭnŭ and the Pandŭvŭs, when, says the Mŭhabharŭtŭ, more than 7,000,000 of men perished.

Notwithstanding the want of all popular influence upon these governments, and though they were the degraded instruments of a superstitious priesthood,[b] there are still many cheering proofs of an attachment to science, and of an enlightened administration, which do them the highest honour. The proofs of these facts are conspicuous in the education of their princes, the patronage afforded to learned men, and in their laws for the administration of civil and criminal justice.

The instructions given by king Dhartŭ to his grandchildren, Bhŭrtree-Hŭree and Vikrŭmadityŭ, as found in the Hindoo history compiled by Mrityoonjŭyŭ, shew, that the Hindoo kings did not neglect the education of their children: "Calling the two boys," says the historian, "he gave them good counsel respecting their future learning, directing, that they should diligently learn grammar, the védŭ, the védangŭ, the védantŭ, the dhŭnoor-vedŭ, and the dhŭrmŭ shastrŭs; the gŭndhŭrvŭ science; different arts and manufactures; the riding on elephants and horses; driving chariots; that they should be skilful in all kinds of games; in leaping, and running; in besieging forts; in forming and breaking bodies of troops; that they should endeavour to excel in every princely quality; should learn to ascertain the power of an enemy; how to make war; to perform journies; to sit in the presence of the nobles; to separate the different sides of a question; to form alliances; to distinguish

[b] "His own power, which depends on himself alone, is mightier than the royal power, which depends on other men: by his own might, therefore, may a bramhŭn coerce his foes." "A priest, who well knows the law, need not complain to the king of any grievous injury, since, by his own power, he may chastise those who injure him." *Sir. W. Jones's Translation of Mŭnoo.* It is easy to conceive what men, placed above the reach of the laws, would do.

between the innocent and the guilty; to assign proper punishments to the wicked; to exercise authority with perfect justice, and that they should be liberal.—The boys were then sent to school, and placed under the care of excellent teachers, where they became truly famous."

In the chapter of the Mŭhabharŭtŭ, called Rajŭdhŭrmu, we have a large account of the duties of kings, of which the following is a very abridged extract: While the prince is in his pupilage, he is to be taught every branch of learning; and in his youth, is to be invested with a degree of power necessary to obtain a knowledge of royal affairs. If in these preparatory steps he gives full satisfaction to the subjects, and they express their high approbation of his conduct, he is invested with the regal office.—The king is to be awakened in the morning before day-break by a servant appointed to this duty, who reminds him of his duties to the gods and to his kingdom. As soon as he has risen, the pages in waiting repeat the splendid qualities of the monarch; and as he goes out, several bramhŭns rehearse the praises of the gods. The king now bathes, and worships his guardian deity; after which he again hears chaunted the praises of the gods. He next drinks a little water; and afterwards sees alms distributed among the poor. Then, entering his court, he places himself amidst the assembly: on his right hand sit the relations of the monarch, the bramhŭns, and all who are of distinguished birth; on the left the other casts: very near the king, sit the ministers, and those whom the prince consults on the matters brought before him. In the front, at a distance, stand those who chaunt the praises of the gods and of the king; also the charioteers, elephanteers, horsemen, and men of valour. Amongst the learned men in this assembly are some who

are well instructed in all the shastrŭs, and others who have studied in one particular school of philosophy, and are acquainted only with the works on divine wisdom, or with those on civil and criminal justice, on the arts, mineralogy, or the practice of physic; also persons skilled in all kinds of customs, riding masters, dancing masters, teachers of good behaviour, examiners, tasters, mimics, mountebanks, and others, who all attend the court, and wait the commands of the monarch. At noon, repeating the names of the gods, the monarch sits down to dinner; and after rising, is amused by singers and dancing girls. He then retires, repeats the name of his guardian deity, visits the temples, salutes the gods, and converses with the priests; and after resting a little, in the midst of a select company of learned, wise, and pious men, he spends the evening in conversation on different subjects, and in reviewing the business of the day. During the night, the king travels in disguise, to ascertain the state of his kingdom, and receives from all parts the reports of spies, dressed in every disguise.—It is the duty of kings, adds the same work, to pursue every object till it be accomplished; to succour their dependants; to be hospitable to guests, however numerous. For their amusement, they are permitted to hunt, and to visit their pleasure gardens.

The pooranŭs mention several of the Hindoo kings as having been great patrons of learning: During the sŭtyŭ yoogŭ, in the reign and through the patronage of king Rŭhōōgŭnŭ, the sage Jŭrŭchŭrŭtee wrote a work on divine wisdom.[c] During the reign of Ikshwakoo many learned works were composed. Pooroorŭvŭ and Mandhata are also celebrated for their love of learning; the latter, as a great warrior, particularly patronised those

[c] See the Vrihŭd-dhŭrmŭ pooranŭ.

learned men who assisted him in the art of war. The kings Swŭrochee and Nimee are said to have been very liberal to the learned, and to have patronised several works on religious ceremonies.[d] Jŭnŭkŭ encouraged the publication of works on manners and civil polity, and patronized scholars of the védantŭ school. Shivee, Mŭroottŭ, and Panjikŭ, three other kings, patronized the védantēēs.[e] Ooshēēnŭrŭ greatly encouraged learning, by collecting the best works, and placing them in his capital, and drawing thither learned men from all parts.[f]

In the tréta yoogŭ, the sage Katyayŭnŭ implanted the love of learning in the mind of king Choitrŭ-rŭt'hŭ, and wrote a work on divine wisdom; learned men of the védantŭ school were also patronised by king Kékŭyŭ. Lomŭpadŭ patronised men of talents, whom he invited from different countries: several works on the duties of men, as well as on other subjects, were published under his auspices. Ŭlŭrkŭ, another monarch, educated by the sage Dŭtta-tréyŭ, assisted in the publication of a work on divine wisdom, and patronized learned men at his court.[g] Under the auspices of Rŭntee-dévŭ and Ŭmbŭrēēshŭ several works on devotion were written.[h] Ŭrjoonŭ, the son of Yŭdoo, entertained at his court many learned men, and during his reign several works on religion were published. In the reign of Prŭtŭrdhŭnŭ a number of poems were published. Dooshmŭntŭ, Hŭrishchŭndrŭ, Prŭtŭrdhŭnŭ, Rŭjee, Chŭtoorŭngŭ, Dhŭrmŭrŭt'hŭ, Kŭtee, Voibhandŭkee, Kŭlingŭ, and other kings, in this age, are also mentioned as patrons of learning.

In the dwapŭrŭ yoogŭ, through learned men, king

[d] See the Ekamrŭ pooranŭ. [e] See the Pŭdmŭ pooranŭ. [f] See the Pŭdmŭ pooranŭ. [g] See the Markŭndéyŭ pooranŭ. [h] See the Pŭdmŭ pooranŭ.

Shoonŭkŭ published several works on the arts, and on rhetoric. Shikhidwŭjŭ, Pooroomédhŭ and Bŭngŭ, are also to be placed among the monarchs of the same age, who patronized learning. Sookŭrmŭ encouraged the celebrated poet Bharŭvee to write a poem known by his own name, and still very popular among the Hindoos. At the close of this yoogŭ, Yoodhist'hirŭ, and his brothers Sŭhŭdévŭ and Nŭkoolŭ, are mentioned with high commendations for their encouragement of learning. The author is informed, that there is now in the library of Raja Raj-krishnŭ, at Calcutta, a work by Nŭkoolŭ on horsemanship, which contains rough drawings of horses, accompanied by descriptions.

In the kŭlee yoogŭ, Vikrŭmadityŭ stands highest amongst the Hindoo kings as the patron of learning. Nine persons under his patronage are particularly mentioned as having separately or unitedly composed a number of learned works, viz. Dhŭnwŭntŭree, Kshŭpŭnŭkŭ, Ŭmŭrŭ-singhŭ, Shŭnkoobétalŭ-bhŭttŭ, Ghŭtŭ-kŭrpŭrŭ, Kalēē-dasŭ, Mihirŭ, Vŭrahŭ, and Bŭrŭroochee. The first of these nine wrote a work called Nirghŭntŭ, also another on medicine, and another on incantations. Kshŭpŭnŭkŭ wrote on the primary elements. Ŭmŭrŭ-singhŭ compiled a dictionary of the Sŭngskritŭ, a work on the Mēēmangsŭkŭ philosophy, &c. Shŭnkoobétalŭ-bhŭttŭ wrote a work on the Ŭlŭnkarŭs, and a comment on the Voishéskikŭ philosophy. Ghŭtŭkŭrpŭrŭ wrote a poetical work of no great merit. Kalēē-dasŭ wrote the following works: Sankhyŭtŭtwŭ-koumoodēē, Koomarŭ-sŭmbhŭvŭ, Rŭghoo, and Ŭbhignanŭ-shŭkoontŭla, also a poem on the seasons, a work on astronomy, a poetical history of the gods, &c. Vŭrahŭ wrote two works on astrology, and one on arithmetic. Bŭrŭroochee wrote a Sŭngskritŭ

grammar, or rather improved the Kŭlapŭ, by Sŭrvvŭ-vŭrma: he also wrote a comment on the Tŭntrŭs, and a poem in praise of king Madhŭvŭ. These learned men are said to have written works in the eighteen original languages from which, the Hindoos say, all the languages of the earth have been derived.[1] At the period when Vikrŭmadityŭ lived, Maghŭ, another king, caused to be written a poem which he called by his own name, and for each verse of which he is said to have paid to different learned men a gold mohur, which amounts to 52,800 roopee for the whole work. About the same period, Kŭrnatŭ, a king, was famed for patronizing the same learned men who attained such fame at the court of Vikrŭmadityŭ. A short time before this, Bookmŭnŭ, a king, entertained at his court a number of learned men, and amongst them Madhŭvacharyŭ, who wrote the Ŭdhikŭrŭnŭ-mala, a work on the Mēēmangsŭkŭ philosophy. Dhavŭkŭ, a poet, of the same age, received from king Shrēēhŭrshŭ, 100,000 roopees for a poem called Rŭtnŭ-mala. At the court of Rŭnŭsinghŭ, raja of Kashmēērŭ, several learned men acquired great fame; among the rest Vayŭbhŭtŭ, Mŭmmŭtŭ, and Koiyŭtŭ. The first wrote remarks on the Sŭngskritŭ language; Mŭmmŭtŭ wrote the Kavyŭ-prŭkashŭ, and Koiyŭtŭ a large comment on Paninee's grammar. King Bhojŭ, who assembled many learned men at his court, is mentioned as being himself the author of Bhojŭ-bhashyŭ, a work on the Patŭnjŭlŭ philosophy. To Soondŭrŭ, the son of Goonŭ-sindhoo, the king of

[1] The author has not been able to obtain the names of more than nine of these languages: they are, the Sŭngskritŭ, the Prakritŭ, the Nagŭ, the Poishachŭ, the Gŭndhŭrvvŭ, the Rakshŭsŭ, the Urdhŭmagŭdēē, the Upŭ, and the Goohyŭkŭ: these are, most of them, the languages of different orders of fabulous beings. An account of these languages may be found in the work called Pingŭlŭ.

Kanchēē-poorŭ, several poems are ascribed. At the courts of Prŭtyapadityŭ and Adishōōrŭ, numbers of learned men were entertained.

And thus the Hindoo courts, filled with learned men, who could boast of works on every science then known to the world, presented, it must be confessed, a most imposing spectacle; a people who could produce works on philosophy and theology like the védŭs and the dŭrshŭnŭs; on civil and canon law, like the smritees; whose poets were capable of writing the Mŭhabharŭtŭ, the Ramayŭnŭ, and the Shrēē-Bhagŭvŭtŭ; whose libraries contained works on philology, astronomy, medicine, the arts, &c. and whose colleges were filled with learned men and students, can never be placed among barbarians, though they may have been inferior to the Greeks and Romans.

The author is not aware, that he can present any thing to his reader which will throw more light on the degree of civilization to which the Hindoos had attained in ancient times, than the following extract from the table of contents prefixed to the work of Mŭnoo, one of the most celebrated among the Hindoo sages:—"*Of the duties of kings:* 'a king is fire and air; he, both sun and moon; he, the god of criminal justice; he, the genius of wealth; he, the regent of water; he, the lord of the firmament; he is a powerful divinity, who appears in a human shape.'—Of the necessity of a king's inflicting punishments; the dreadful consequences to a kingdom of neglecting punishment; a king must act in his own dominions with justice; chastise his foreign enemies with rigour; he must form a council of bramhŭns; and appoint eight ministers, having one confidential counsellor,

a bramhŭn;—other officers to be appointed; their proper qualifications;—qualities of an ambassador;—the commander in chief must regulate the forces;—the proper situation for a capital;—necessity of a fortress near the capital; if possible a fortress of mountains;—of a king's marriage; of his domestic priest, and domestic religion;—of collectors of the revenue;—a king's duty in time of war, and when engaged in battle; he must never recede from combat;—of prizes in war;—of exercising the troops;—of officers and troops for the protection of districts;—of the king's servants;—of governors of towns; of levying of taxes;—learned bramhŭns to pay no taxes; a learned bramhŭn must never be allowed so to want as to be afflicted with hunger, or the whole kingdom will perish;—of secrecy in council;—of a king's consulting his ministers; of the important subjects to be debated in council;—the nature of making war;—of invading the country of an enemy;—of forming alliances;—of the conduct of a king in his house, respecting his food, his pleasures, the divisions of his time, his dress, his employments;—of a king's sitting in a court of justice; he must decide causes each day, one after another, under the eighteen principal titles of law, viz. on debt; ownership; concerns among partners; subtracting of what has been given; non-payment of wages or hire; non-performance of agreements; succession of sale and purchase; disputes between master and servant; contests on boundaries; assault; slander; larceny; robbery and other violence; adultery; altercation between man and wife; their several duties; the law of inheritance; of gaming with dice, and with living creatures;—when the king cannot preside, let him appoint a bramhŭn as chief judge with three assessors. 'In whatever country three bramhŭns, particularly skilled in the three several védŭs, sit together,

with the very learned bramhŭn appointed by the king, the wise call that assembly the court of Brŭmha with four faces.' The importance of justice, and the evils of injustice;—on the necessity of condign punishments;—no shōōdrŭ may interpret the law or sit as judge: 'of that king who stupidly looks on, while a shōōdrŭ decides causes, the kingdom itself shall be embarrassed, like a cow in a deep mire.' A king or a judge must not promote litigation, nor neglect a lawsuit;—the evidence of three persons required;—who may be witnesses. The judge is to call upon a bramhŭn for his simple declaration; to a shōōdrŭ, address a sentence like the following, on the evils of perjury: 'the fruit of every virtuous act, which thou hast done, O good man, since thy birth, shall depart from thee to dogs, if thou deviate in speech from the truth;'—false evidence may be given from benevolent motives: 'such evidence, wise men call the speech of the gods; it is only necessary for such a false witness to make an offering to the goddess of learning;'—oaths may be properly taken;—a priest is to swear by his veracity; a soldier by his horse, elephant, or weapon; a merchant by his kine, grain or gold; a mechanic by imprecating on his own head, if he speak falsely, all possible evils;—on great occasions, a witness may hold fire, or dive under water, or severally touch the heads of his children and wife. Of punishments for perjury: a perjured bramhŭn must be banished, a perjured shōōdrŭ fined and banished;—evil of unjust punishments;—of copper, silver, and gold weights;—rates of interest;—of sureties;—of deposits;—of sales;—of shares in common concerns;—of gifts;—of non-payment of wages;—of breaking engagements;—of disposing girls in marriage with blemishes;—of disputes among owners and feeders of cattle;—of boundaries for land;—of defamatory words;—of criminal

punishments;—of injuries to man or beast;—'a wife, a son, a servant, a pupil, and a younger whole brother, may be corrected, when they commit faults, with a rope, or the small shoot of a cane, only on the back of their bodies;'—'men who have committed offences, and have received from kings the punishment due to them, go pure to heaven, and become as innocent as those who have done well;'—of fines; 'a twice-born man, who is travelling, and whose provisions are scanty, shall not be fined for taking only two sugarcanes, or two esculent roots, from the field of another man;'—of the law of adultery; of manslaughter;—a man not to be punished for adultery if the female consent;—a low man who makes love to a damsel of high birth, ought to be punished corporally;—regulations for markets;—of tolls and freight;—'at sea there can be no settled freight;'—of the charges for crossing rivers; a woman two months pregnant, a religious beggar, a hermit in the third order, and bramhŭns who are students in theology, shall not be obliged to pay toll for their passage;—'a wife, a son, and a slave, are declared to have in general no wealth exclusively their own;' 'a bramhŭn may seize without hesitation, if he be distressed for a subsistence, the goods of his shōōdrŭ slave;—of the treatment of women; women to be restrained; things by which a wife may be ensnared; women have no business with the védŭs;—duties respecting children; if a shōōdrŭ's wife should have no son, the husband's brother, or near relation, may raise up one son to his brother;—a widow may never marry; but if a shōōdrŭ have died childless, a brother may cohabit with his widow, for the sake of raising up an heir to his brother, but no farther;—if a person die before the consummation of his marriage, his brother may be lawfully married to the damsel who has been betrothed to him;—how

far a husband may be separated from a wife, and a wife from a husband;—a truly bad wife may be superseded: a barren wife may be superseded in the eighth year; if a wife, legally superseded, shall depart in wrath from the house, she must instantly be put in confinement, or abandoned in the presence of the whole family; the wife of the same cast must attend personally on her husband;—a girl should be married before she is eight years old; the youth should be excellent and handsome;—if a damsel being marriageable should wait three years, she may choose a bridegroom for herself of equal rank; if she choose her husband, she must not carry her ornaments with her to her husband's house;—of the law of inheritance; after the death of the father and mother, the brothers divide the property, or the oldest may take all, and the rest live under him, as they lived under their father; the younger brothers to behave to the eldest as to their father; the eldest brother is to have a twentieth share, the middlemost a fortieth, the youngest an eightieth; to the unmarried daughters by the same mother each of the brothers may give a fourth part of his share;—of different kinds of sons;—who is to perform the obsequies for a deceased relation;—if an eunuch marry, and have a son by a man legally appointed, that son may inherit;—on games of chance; gamesters to be punished;—the breaker of idols made of clay to be fined;—a king must not punish a bramhŭn for stealing, if he stole to make a sacrifice perfect,"[k] &c.

The following account of the nine kinds of ordeal, formerly practised by the Hindoos, is translated from the Pŭrēēksha-tŭttwŭ, a work by Rŭghoo-nŭndŭnŭ: 1. *Toola.* In this ordeal the accused person is weighed; and after

[k] Sir W. Jones's translation of Mŭnoo.

bathing, is weighed again. If, with his wet clothes, he be lighter than he was before bathing, he is acquitted; if heavier, he is considered guilty. 2. *The trial by fire*: the accused person makes nine square marks in the ground, each sixteen fingers wide, leaving betwixt each square an empty space, sixteen fingers wide; he then, through a bramhŭn, worships a certain god, and afterwards makes an iron ball red hot, and worships it; after the bathing, and clothing himself in new apparel, he sits with his face to the east, near the bramhŭn who performs the ceremonies, who puts into his hands some ŭshwŭtt'h'ŭ leaves, barley corns, and dōōrva grass, and then the red hot ball; taking which in his open hands, he walks through seven of the nine squares, and then, putting his foot in the eighth square, he lets the ball fall upon some kooshŭ grass in the ninth. After this, he rubs some grains of rice between his hands, and if the skin break, or his hands appear sore, he is supposed to be guilty; if not, he is declared innocent. In the latter case, he entertains the bramhŭns, &c. 3. The next mode of ordeal is with *water*: the accused person, accompanied by two or three others, proceeds to a pool of clean water; where he worships a number of gods, and, while a kshŭtriyŭ shoots an arrow, bathes, and then, descending up to the middle in the water, immerses himself. If he be able to remain under water till a person has leisurely walked to the place where the arrow fell, he is declared innocent, if not, he is considered guilty, in which case he receives the punishment which the shastrŭ has decreed for the alleged offence. 4. The fourth mode of ordeal is with *poison*: if the person charged with the offence be a female, she accompanies a bramhŭn and others to some temple, where the bramhŭn, in her name, worships a number of gods, particularly Shivŭ, and offers a burnt sacrifice; after

which she bathes, dresses in a new garment, and purifies herself by incantations repeated by the bramhŭn, who next puts on her forehead a paper called jŭyŭ-pŭtrŭ, viz. the victory-giving paper; and upon this paper writes some such words as these in Sŭngskritŭ: "I am charged with criminal conduct with the son of such a person. To prove that this is a false charge, I enter upon this ordeal." The accused next takes the poison in her hand, and repeating incantations, and, calling on the sun, the fire, and the bramhŭns, to bear witness, she prays, that if the crime alleged be true, the poison may destroy her; if false, that it may become as the water of life; and then swallows it: if, in the course of the day, she die, she is supposed to be guilty; if she sustain no injury, she is pronounced innocent. 5. The next ordeal is called *koshŭ*, in which the person, after the same preparatory ceremonies as in the last, takes part of a libation, and sips it up, praying, that if he be guilty, this water may bring on him the greatest injuries, and that if innocent, it may be as the water of life. If in seven days the accused meet with no trouble or sickness, he is declared innocent. 6. *Tŭndoolŭ*, the name of another ordeal, is preceded by the same ceremonies of bathing, putting on a new garment, visiting a temple, worshipping certain gods, &c. after which the officiating bramhŭn causes the accused to eat three handfuls of wet rice, which has been offered to some deity, with the usual imprecations, and to spit upon a leaf of the Ficus Indicus, when, if he throw up blood, he is pronounced guilty; if not, he rewards the bramhŭns. 7. In the *tŭptŭ-mashŭkŭ* ordeal, after the preparatory ceremonies, the accused must put his hand into a pan of boiling clarified butter, and bring from the bottom a golden ball, about the size of a pea. If his hand be not in the least burnt, his innocence is established. 8. *Phalŭ* is resorted

to when a person has stolen a cow. In this ordeal, after the usual ceremonies, the accused must draw his tongue along a piece of red hot iron, eight fingers long, and four fingers broad. If his tongue receive no injury, he is pronounced innocent. 9. In the *dhŭrmŭjŭ* ordeal, the officiating priest must draw the images of religion and irreligion on separate leaves of a tree; that for religion to be white, and that for irreligion black, and place them within two lumps of clay, closing up the clay, and making the outside smooth. He must then worship the images, repeat over them a number of incantations, and put them into an empty jar. The accused now bathes, and on his return has a jŭyŭ-pŭtrŭ fastened on his forehead, after which he puts his hand into the jar, and brings out one of the lumps of clay. If it be irreligion, he is declared guilty; if religion, innocent.

The ordeal has, I understand, been abolished by the East India Company; but there are, at present, instances of persons voluntarily choosing this singular method of establishing their innocence. The ninth mode of ordeal is frequently chosen about trifling affairs, but, in other cases, the most common is the trial by hot clarified butter (ghee). On the 18th November, 1807, a trial by this mode of ordeal took place at a village near Nŭdēēya. A young married woman was charged with a criminal intrigue in the absence of her husband, but denied the charge, and offered to undergo the tŭptŭ-mashŭkŭ ordeal. The husband prepared the requisite articles, and invited the bramhŭns; when, in the presence of seven thousand spectators, she underwent this trial, by putting her hand into the boiling ghee, without receiving, as is said, the least injury, though a drop of the hot liquid, falling on the hand of a bramhŭn to whom she was to give the golden

ball which she had raised from the pan, raised a blister on his hand. The spectators, on beholding this proof of her innocence, burst forth into applauses of dhŭnya, dhŭnya, i. e. happy! happy! The whole concluded with a feast to the bramhŭns, and the virtues of this woman spread through all the neighbouring villages. My only authority for this, is that of a respectable native; but a circumstance of the same nature is related in the 395th page of the 1st vol. of the Asiatic Researches.—A gentleman of the author's acquaintance, in the year 1814, saw, at Sirdhana, a man who had been charged with embezzling the property of the Begum, go safely through the trial by fire; but this man did not retain the ball in his hand a second of time.

A perusal of the other law books of the Hindoos would convince the reader, that the Hindoo lawgivers had closely studied the principles of jurisprudence. These works regulate the forms of administering justice; as, the qualifications of a judge; the assistants he should employ; the hours proper for sitting on the seat of justice; whose evidence must first be heard; for whom he may appoint council to plead; what kind of sureties may be admitted; how a judge may examine a cause by ordeal, and by what kind of ordeal, where neither oral nor written evidence remain; whether two or more persons may institute processes of law against one person at the same time in one court; in what way a judge is to decide upon a cause, and in what words he must pronounce sentence.

In short, the wisdom which shines in many of the Hindoo civil laws, and the minute provisions made for the government of kingdoms, the administration of jus-

tice, the disposition of property, and the multiplied regulations for an exact conformity to the innumerable precepts and ceremonies connected with a splendid system of idolatry, incontrovertibly prove, that when these shastrŭs were written, the Hindoos must have attained a considerable degree of civilization.

Notwithstanding these deserved encomiums, however, it must be confessed, that many of the Hindoo laws are exceedingly partial, and others diabolically cruel; and that, for want of humanity and probity, the administration of these laws was deeply tinged with injustice and cruelty. We infer this, partly from some of the laws themselves; but more particularly from the present state of things among the surviving Hindoo governments. Bribes are universally offered, as well to the judge on the bench, as to the petty constable of the village; and through every department of the native governments a system of oppression exists of which a subject of one of the states of Barbary alone can form an idea. The author has heard, that one of the Marhatta princes lately deceased, actually employed bands of robbers to plunder his own subjects, and that when they applied to him for redress, he either evaded investigation, or granted only a mock trial. If to all this want of probity in the administration of justice, the greatest cruelty in the infliction of punishments, and rapacity in perpetual exactions, we add domestic slavery, carried to a great extent, and the almost incessant internal feuds among different chiefs, we shall cease to wonder at whole districts under the native governments having been so often depopulated; and that famine, pestilence, and war, should have so frequently laid waste some of the finest countries on the earth.

When we look back to former times, when the shōōdrŭ was tried, and punished, for offences against the regulations of the cast,[i] for not regularly bathing in the Ganges, for not presenting offerings to the manes of his ancestors, for neglecting an appointed atonement, or for not wearing the appropriate mark of his sect, we can easily account for the present degraded state of this class. The superintendence of the magistrate extending thus to the whole of a man's religious conduct, as well as to his civil actions, must, in addition to the fascinating powers of a religion, full of splendid shews, public feasts, and a thousand imposing ceremonies, have tended exceedingly to rivet the fetters of superstition.

It must have been a curious spectacle to see courts of justice take cognizance of a man's religious offences, (sins of omission and commission),[k] as well as of his crimes against civil society. The pride and avarice of the bramhŭns would often drag an offender before a court of justice, for having neglected those acts prescribed by the shastrŭs, from which they derived their honour and emolument. But how greatly must the sway of the bramhŭns have been encreased, when the inhabitants saw their countrymen brought before the magistrate and punished for the slightest acts of irreverence, or the most trivial injury, towards the sacred race; when they saw a neighbour's posteriors cut off, for having dared to sit on the

[i] During the reign of Manŭsinghŭ, a barber had made a mark on his forehead like that of a brambŭn; and in this situation the king bowed to him, supposing he had been a bramhŭn; but the barber returning the salaam (which a bramhŭn never does, even to a king), Manŭsinghŭ suspected that he was not a bramhŭn, and on enquiry found that he was a barber. He immediately ordered his head to be struck off.

[k] In Halhed's Code of Gentoo Laws, there is an article, commanding the magistrate to fine a man a pŭn of couries for killing an insect.

same seat with a bramhŭn; when they saw another's tongue slit, for having (when provoked) insulted a bramhun; when they saw an iron style thrust red hot into the mouth of another, for having (no matter how justly) said to a twice-born man 'thou refuse of bramhŭns;' when they saw boiling oil dropped into the mouth and ears of another, for having dared to instruct a bramhŭn in his duty.[1]

The author offers this abridgement of *native* history, not as the utmost of what may be obtained by labour and patience, even *from* Hindoo materials; but as the best account which his leisure would allow him to collect, and he hopes the reader, from this sketch, will be able to form some idea of the government, laws, and social state of the Hindoos. He now concludes this chapter with an extract from Sir William Jones, respecting the origin of this singular people: "Thus has it been proved, by clear evidence and plain reasoning, that a powerful monarchy was established in *Iran* long before the *Assyrian*, or *Pishdadi*, government: that it was in truth a *Hindoo* monarchy, though if any chuse to call it *Cusian*, *Casdean*, or *Scythian*, we shall not enter into a debate on mere names; that it subsisted many centuries, and that its history has been engrafted on that of the *Hindoos*, who founded the monarchies of *Uyodhya* and *Indrŭ-prŭst'ha*; that the language of the first *Persian* empire was the mother of the

[1] "A once-born man, who insults the twice-born with gross invectives, ought to have his tongue slit; for he sprang from the lowest part of Brŭmha: if he mention their names and classes with contumely, as, if he say, 'Oh, dévŭ-dŭttŭ, thou refuse of bramhŭns,' an iron style, ten fingers long, shall be thrust red hot into his mouth. Should he, through pride, give instructions to priests concerning their duty, let the king order some hot oil to be poured into his mouth and his ears." *Mŭnoo.*

Sŭngskritŭ, and consequently of the *Zend* and *Parsi*, as well as of *Greek*, *Latin*, and *Gothic*; that the language of the *Assyrians* was the parent of *Chaldaic* and *Pahlavi*, and that the primary *Tartarian* language also had been current in the same empire; although, as the *Tartars* had no books or even letters, we cannot with certainty trace their unpolished and variable idioms. We discover, therefore, in *Persia*, at the earliest dawn of history, the *three* distinct races of men, whom we described on former occasions, as possessors of *India*, *Arabia*, *Tartary*; and whether they were collected in *Iran* from distant regions, or diverged from it as from a common centre, we shall easily determine by the following considerations. Let us observe, in the first place, the central position of *Iran*, which is bounded by *Arabia*, by *Tartary*, and by *India*; whilst *Arabia* lies contiguous to *Iran* only, but is remote from *Tartary*, and divided even from the skirts of *India* by a considerable gulf; no country, therefore, but *Persia* seems likely to have sent forth its colonies to all the kingdoms of *Asia*. The *bramhŭns* could never have migrated from *India* to *Iran*, because they are expressly forbidden by their oldest existing laws to leave the region which they inhabit at this day; the *Arabs* have not even a tradition of an emigration into *Persia* before *Mahommed*, nor had they indeed any inducement to quit their beautiful and extensive domains; and as to the *Tartars*, we have no trace in history of their departure from their plains and forests till the invasion of the *Medes*, who, according to etymologists, were the sons of *Madai*; and even they were conducted by princes of an *Assyrian* family. The *three* races, therefore, whom we have already mentioned (and more than three we have not yet found) migrated from *Iran* as from their common country; and thus the *Saxon* Chronicle, I presume from good authority, brings

the first inhabitants of *Britain* from *Armenia;* while a late very learned writer concludes, after all his laborious researches, that the *Goths* or *Scythians* came from *Persia;* and another contends with great force, that both the *Irish* and old *Britons* proceeded severally from the borders of the *Caspian;* a coincidence of conclusions from different media by persons wholly unconnected, which could scarce have happened if they were not grounded on solid principles. We may therefore hold this proposition firmly established, that *Iran,* or *Persia* in its largest sense, was the true centre of populations, of knowledge, of languages, and of arts; which, instead of travelling westward only, as it has been fancifully supposed, or eastward, as might with equal reason have been asserted, were expanded in all directions to all the regions of the world in which the *Hindoo* race had settled under various denominations: but whether *Asia* has not produced other races of men, distinct from the *Hindoos,* the *Arabs,* or the *Tartars,* or whether any apparent diversity may not have sprung from an intermixture of those three in different proportions, must be the subject of a future inquiry."

CHAP. II.

SECT. I.—*Of the different orders, or casts, of Hindoos.*

THE Hindoos are divided into four casts, viz. the Bramhŭn,[m] the Kshŭtriyŭ,[n] the Voishyŭ,[o] and the Shōōdrŭ,[p] which, however, include many other divisions and subdivisions. The samŭ védŭ, the smritees, and several pooranŭs, affirm, that the bramhŭns proceeded from the mouth of Brŭmha, the kshŭtriyŭs from his arms, the voishyŭs from his thighs, and the shōōdrŭs from his feet; agreeably to which allegory, the Hindoos, in forming their mingled system of civil and religious polity, have assigned the priesthood, and the work of legislation, to the bramhŭns; the executive department to the kshŭtriyŭs; trade and commerce to the voishyŭs, and all manner of servile work to the shōōdrŭs. Like all other attempts to cramp the human intellect, and forcibly to restrain men within bounds which nature scorns to keep, this system, however specious in theory, has operated like the Chinese national shoe, it has rendered the whole nation cripples. Under the fatal influence of this abominable system, the bramhŭns have sunk into ignorance, without abating an atom of their claims to superiority; the kshŭtriyŭs became almost extinct before their country fell into the hands of the

[m] From *vrihŭ*, to increase, or be great; or, he who knows the védŭs.

[n] From *kshee*, destruction, and *trŭ*, to save; or, he who saves the oppressed.

[o] From *vishŭ*, to enter; or, he who enters on business.

[p] From *shŭdŭ*, to take refuge, [i. e. in the bramhŭns.]

Mŭsŭlmans; the voishyŭs are no where to be found in Bengal; almost all have fallen into the class of shōōdrŭs, and the shōōdrus have sunk to the level of their own cattle, except a few individuals whom these bramhinical fetters could not confine, and who, under a beneficent government, have successfully aspired to riches, though denied the honours to which their ingenuity and efforts would have raised them.—Some pooranŭs maintain, in contradiction to the samŭ védŭ, that Brŭmha created both a male and a female; the Shrēē-bhagŭvŭtŭ, to confirm the perfect union of the divine books, says, that Brŭmha divided himself into two parts, his right side becoming a male, Swayŭmbhoovŭ, and the left a female, Shŭtŭ-rōōpa, and that these persons divided their children into bramhŭns, kshŭtriyŭs, voishyŭs, and shōōdrŭs.

SECT. II.

Every person at all acquainted with the Hindoo system, must have been forcibly struck with the idea, that it is wholly the work of bramhŭns; who have here placed themselves above kings in honour, and laid the whole nation prostrate at their feet.[q] Many incredible stories are found in the most popular Hindoo books, tending to exalt the power, or support the honour of bramhŭns:—the following may suffice as specimens of these stories: Ourvvŭ, a bramhŭn, destroyed the whole race of Hoihŭyŭ with fire from his mouth.[r] Kŭpilŭ, a

[q] The number of bramhŭns in Bengal, compared with the shōōdrŭs, is, perhaps, as one to eight, or one to ten.

[r] See the Mŭhabharŭtŭ.

bramhŭn, reduced, by his curse, the 60,000 sons of king Sŭgŭrŭ to ashes.[s] Ŭgŭstyŭ, a bramhŭn, swallowed the sea, with all its contents.[t] Doorvasŭ, a bramhŭn, once lengthened the day, that he might finish his religious ceremonies.[u] The same sage cursed and destroyed the whole progeny of Krishnŭ.[x] Bhrigoo, a bramhŭn, gave abusive language to the gods Brŭmha, and Shivŭ, and struck Vishnoo on the breast with his foot.[y] A number of dwarf bramhŭns created a new Indrŭ, the king of the gods.[z] Tritŭ and other bramhŭns cursed Shivŭ, for seducing their wives in the form of a sŭnyasēē, and deprived him of virility.[a] The god Krishnŭ, at a sacrifice offered by Yoodhist'hirŭ, served the bramhŭns with water to wash their feet.[b]

By the Hindoo law, the magistrate was not to imagine evil in his heart against a bramhŭn; nor could a person of that order be put to death for any crime whatsoever: he might be imprisoned, banished, or have his head shaved, but his life was not to be touched.[c] The tribute paid to them, arising from multiplied idolatrous ceremonies, was greater than the revenues of the monarch. If a shōōdrŭ assumed the bramhinical thread, he was to be severely fined. If he gave frequent molestation to a bramhŭn, he was to be put to death. If a shōōdrŭ committed adultery with the wife of a bramhŭn, he was to lose the offending parts, to be bound upon a hot iron plate, and burnt to death. If a bramhŭn stole a shōōdrŭ, he was to be fined; but if a shōōdrŭ stole a bramhŭn, he was to be burnt to death. If a shōōdrŭ sat upon the

[s] See the Mahabharŭtŭ. [t] Ibid. [u] Ibid. [x] Shrēē-bhagŭvŭtŭ. [y] Pŭdmŭ pooranŭ. [z] Mŭhabharŭtŭ. [a] Skŭndŭ pooranŭ. [b] Mŭhabharŭtŭ. [c] The killing of a bramhŭn, is one of the five great sins among the Hindoos.

carpet of a bramhŭn, the magistrate, having thrust a hot iron into his fundament, and branded him, was to banish him the kingdom; or to cut off his posteriors. If a shōōdrŭ, through pride, spat upon a bramhŭn, his lips were to be cut off. If a person of this cast plucked a bramhŭn by the hair, or by the beard, or seized him by the neck, the magistrate was to cut off both his hands. If he listened to reproaches against a bramhŭn, he was to pour hot lead into his ears. If a shōōdrŭ beat a magistrate, he was to have an iron spit run through him, and to be roasted alive; a bramhŭn, for such an offence, was to be fined.—And, as though all these horrible punishments on earth had not sufficiently degraded the shōōdrŭ, the wrath of the bramhŭns pursued him into the next world,—for the same shastrŭs teach, that if a shōōdrŭ do not rise to receive a bramhŭn with due honour, he will become a tree after death; if he look angrily at a bramhŭn, his eyes will be put out by Yŭmŭ, the Hindoo Pluto.

Menial service to bramhŭns is declared to be highly meritorious; the body of such a servant, says the Mŭhabharŭtŭ, by eating the orts of his master, becomes purified from all sin. Formerly, a shōōdrŭ touched the body of a bramhŭn when he took an oath; and it is even now practised when a person wishes to obtain credit for what he is relating.

The shastrŭs teach, that a gift to a learned bramhŭn possesses infinite merit; feasts to bramhŭns are considered as very meritorious: a poor man entertains two or three at a time; a rich man invites hundreds. At all festivals, marriages, &c. one of the most important things to be done is to entertain the bramhŭns, and to make

presents to them at their dismission. If a shōōdrŭ wish to succeed in any project, he feasts two or three bramhŭns. If a man has been entertaining a number of bramhŭns, a neighbour says to him, "Ah! you are a happy man! you can honour so many bramhŭns!" A covetous man is sometimes thus reproached: "He is very rich, but he cannot bring his mind to part with a mite, no not to entertain bramhŭns: he does not even invite a few bramhŭns to his house, and wash their feet." To present gifts to bramhŭns at the hour of death, and bequeath to them lands, or cows, or houses, is extolled in the shastrŭs as a work of merit destroying all sin, and followed in the next world with long-continued happiness.

To drink the water into which a bramhŭn's toe has been dipped, is considered a very great privilege. When enquiring into this circumstance, I was informed, that vast numbers of shōōdrŭs, while fasting, thus purify themselves daily; that others make a vow to attend to this duty for a length of time, to remove some disease. Indeed, shōōdrŭs may be frequently seen carrying water in a cup, and intreating the first bramhŭn they meet to put his toe into it; after which they drink the water, and bow or prostrate themselves to the bramhŭn, who bestows his blessing on them; others preserve some of this holy water in their houses. Persons are found who endeavour to collect the dust from the feet of *100,000* bramhŭns; one mode of doing which is, by spreading a cloth before the door of a house where many are assembled at a feast; as each bramhŭn comes out, he shakes the dust from his feet upon this cloth. Many miraculous cures are said to have been performed on persons swallowing this dust.

But, not only is the body of the shōōdrŭ laid prostrate before the bramhŭn, to lick the dust of his feet, but his soul also is to be sacrificed to his honour: the Hindoo laws enact, that, to serve a bramhŭn, falsehood is allowable! and that if a shōōdrŭ dare to listen to the salvation-giving védŭ, he is to be punished for his sacrilege. Even at present, if a bramhŭn happen to be repeating any part of the védŭ aloud, a shōōdrŭ, if near, shuts his ears, and runs away.

From the preceding statements, I think it will be abundantly evident, that this whole fabric of superstition is the work of bramhŭns: No person may teach the védŭ but a bramhŭn;—a spiritual guide must be a bramhŭn;—every priest (poorohitŭ) must be a bramhŭn;—the offerings to the gods must be given to the bramhŭns;—no ceremony is meritorious without a fee to the officiating bramhŭn;—numberless ceremonies have been invented to increase the wealth of the bramhŭns: as soon as a child is conceived in the womb, a bramhŭn must be called to repeat certain formulas, when he receives a fee and is feasted; other levies are made before the birth; at the birth; when the child is a few days old; again when it is six months old; when two years old; again at eight or nine; and again at marriage;—in sickness, the bramhŭn is paid for repeating forms for the restoration of the patient;—after death, his son must perform the shraddhŭ, the offerings and fees at which are given to the bramhŭns, twelve times during the first year, and then annually;—if a shōōdrŭ meet with a misfortune, he must pay a bramhŭn to read incantations for its removal;—if his cow die, he must call a bramhŭn to make an atonement;—if he lose a piece of gold, he must do the same;—if a vulture have settled on his house, he must pay a bramhŭn to

purify his dwelling;—if he go into a new house, he must pay a bramhŭn to purify it;—if a shōōdrŭ die on an unlucky day,[d] his son must employ a bramhŭn to remove the evil effects of this circumstance;—if he cut a pool or a well, he must pay a bramhŭn to consecrate it;—if he dedicate to public uses a temple, or trees, he must do the same;—at the time of an eclipse, the bramhŭn is employed and paid;—on certain lunar days, the shōōdrŭ must present gifts to bramhŭns;—during the year, about forty ceremonies are performed, called vrŭtŭs, when the bramhŭns are feasted, and receive fees;—when a person supposes himself to be under the influence of an evil planet, he must call four bramhŭns to offer a sacrifice;—a number of vows are made, on all which occasions bramhŭns are employed and paid;—at the birth of a child, the worship of Shŭshtēē is performed, when bramhŭns are feasted;—at the time of small pox, a ceremony is performed by the bramhŭns;—they are paid for assisting the people to fast;—to remove cutaneous disorders, the bramhŭns pray to one of the goddesses, and receive a free:—bramhŭns are employed daily to offer worship to the family god of the shōōdrŭ;—the farmer dares not reap his harvest without paying a bramhŭn to perform some ceremony;—a tradesman cannot begin business, without a fee to a bramhŭn;—a fisherman cannot build a new boat, nor begin to fish in a spot which he has farmed, without a ceremony and a fee;—nearly a hundred different festivals are held during the year, at which bramhŭns are entertained, and, in some villages, feasts are celebrated at a hundred houses at once. At the house of a raja, at particular festivals, sometimes as many as 20,000

[d] It is commonly believed by the Hindoos, that if a child be born on some day of the week, when a certain star enters a particular stellar mansion, it is a sign that the child is illegitimate.

bramhŭns are feasted. Instances are mentioned of 100,000 bramhŭns having been assembled at one feast. At a shraddhŭ performed for his mother, by Mr. Hastings's dewan, Gŭnga-Govindŭ-Singhŭ, of Jamookandee, near Moorshŭdŭbad, six hundred thousand bramhŭns, it is said, were assembled, feasted, and dismissed with presents.

Thus every form and ceremony of religion—all the public festivals—all the accidents and concerns of life—the revolutions of the heavenly bodies—the superstitious fears of the people—births—sicknesses—marriages—misfortunes—death—a future state, &c. have all been seized as sources of revenue to the bramhŭns; in short, from the time a shōōdrŭ is conceived in the womb, to his deliverance from purgatory by the bramhŭns at Gŭya, he is considered as the lawful prey of the bramhŭns, whose blessing raises him to heaven, or whose curse sinks him into torments;—and thus, their popular stories, their manners, and their very laws, tend at once to establish the most complete system of absolute oppression that perhaps ever existed.

The following ten ceremonies called Sŭngskarŭ, are necessary before a person can be considered as a complete bramhŭn, viz. the Gŭrbha-dhanŭ;[e] Poongsŭvŭnŭ, Sēēmŭntonnŭyŭnŭ, Jatŭ-kŭrmŭ,[f] Nishkrŭmŭnŭ,[g] Namŭkŭrŭnŭ,[h] Ŭnnŭ-prashŭnŭ,[i] Chōōra-kŭrŭnŭ,[k] Oopŭnŭyŭnŭ,[l] and *Vivahu*.[m]

Four months after conception, the ceremony *Gŭrbhadhanŭ* is performed, which includes a burnt-sacrifice, the

[e] At the conception. [f] At the birth. [g] At the delivery
[h] Giving the name. [i] Giving the first rice. [k] Shaving the head.
[l] Investiture with the poita. [m] Marriage.

worship of the shalgramŭ, and all the forms of the Nandēē-mookhŭ shraddhŭ.

After the bramhŭnēē has been six or eight months pregnant, on some fortunate day, the *Poongsŭvŭnŭ* and *Sēēmŭntonŭyŭnŭ* ceremonies are performed as follows: the husband, having attended to his accustomed ablutions, sitting in the front of the house, offers the burnt-sacrifice, and presents offerings to the manes, during which time the wife anoints herself with turmerick, plaits her hair, has her nails cut, the sides of her feet painted, and then bathes, and clothes herself in new apparel. The female guests paint the wooden seats on which the husband and wife are to sit: and they being seated, the officiating bramhŭn assists the husband to repeat a number of incantations, during which, water, clarified butter, &c. are offered before the shalŭgramŭ. A curtain being suspended, to conceal the man and his wife from observation, the husband, repeating certain prayers, feeds his wife with milk, and the tender sprouts of the vŭtŭ tree, after which the curtain is removed, and the husband repeats other prayers, putting his right hand on his wife's shoulder, belly, &c. At the close of these and other ceremonies, a woman brings a jug of water, and leads the husband by the right hand into his house, pouring out water as he goes; the wife follows close to her husband. A fee is given to the officiating bramhŭn, and the whole is concluded with a feast.

At the moment of birth, what is called the *Jatŭ-kŭrmŭ* is attended to, in which the shraddhŭ, the burnt-sacrifice,[n]

[n] The sagnikŭ bramhŭns preserve the fire which is kindled at this sacrifice, and use it in their daily burnt offerings, at their weddings, and at the burning of the body; after which the son may preserve it for the same purposes for himself.

and other ceremonies, which occupy about two hours, are performed, and then the umbilical cord is cut. Immediately after this, a similar ceremony called *Nishkrŭmŭnŭ* is performed, which also occupies about two hours, and in which petitions are offered for the long life and prosperity of the child.

When the child is ten or eleven days old, the name is given *(Namŭkŭrŭnŭ,)* at which time offerings are presented to deceased ancestors, and a burnt-sacrifice offered; the husband, sitting by his wife, who has the child in her arms, also repeats a number of prayers after the priest, and mentions the name of the child.

At six months old, the child is, for the first time, fed with rice *(Unnŭ-prasŭnŭ)*, when offerings to deceased ancestors, and a burnt-sacrifice, having been presented, the child, with ornaments on its neck, wrists, and ancles, and dressed in new silk clothes, is brought in the arms of its father or uncle, who sits down with it in the midst of the company, and, repeating two formulas, puts a little boiled rice into its mouth; then washing its hands and mouth, he places on its head a turban, and gives it beetle-nut. At the close of the ceremony, the relations and guests give the child pieces of money, according to their ability, and are then dismissed.

When the child is two years old, the barber shaves its head, cuts its nails, and bores its ears. This ceremony, called *Chōōra-Kŭrŭnŭ*, is preceded by offerings to the manes, and is followed by rubbing the child with turmerick and oil, bathing it, and dressing it in new apparel. It is then brought near the altar, where prayers are repeated,

and the burnt-sacrifice offered. A fee is given to the priest, and the whole closes with an entertainment.

At eight, nine, ten, eleven, twelve, or fifteen years of age, on some fortunate day, the boy is invested with the poita (*Oopŭnŭyŭnŭ*), which is announced to the neighbours four or five days preceding the ceremony, by anointing the lad with turmerick: a number of persons, during these days, feast him separately at their houses, and the day before the investiture, the parents invite all the women of the village to a feast, who carry a metal bason to the house of entertainment, where female barbers pare their nails, and paint the sides of their feet red; the women of the house also anoint the bodies of these their guests with perfumes, paint their foreheads, rub oil in their hair, place beetle, perfumes, and turmerick, in their hands, and, filling their basons with oil, dismiss them; if the person be rich, the female guests receive a piece of cloth, and a metal bason each, in addition to the bason of oil. During the day, a feast is given, and in the evening, all the bramhŭns of the town and neighbourhood are invited; the master of the feast adorns them with garlands of flowers, paints their foreheads red, and offers them presents of beetle; after the feast, accompanied by the musicians, the whole family assembles and carefully preserves the dust of the feet of their bramhŭn guests. About two o'clock the next morning, the females of the family, some with lamps in their hands, others with empty basons, and others carrying oil in cups, parade through the village, with music playing, and receive from the houses of the bramhŭns, water in pitchers, giving a little oil in return. About five o'clock, these women, and the boy who is to be invested, eat some curds, sweetmeats, plantains, &c. mixed together in one dish; and about six, the family bathe, at

which time, the musicians and priest arriving, the music begins to play. Under an awning before the house, at each corner of which a plantain tree is fixed, and from each side of which branches of the mango are suspended, the father, through the priest, first presents offerings to the manes, and then (his son sitting near him) repeats certain formulas, taking up sixteen or twenty different offerings, one after the other, and with them touching the shalgramŭ, the earth, and then his son's forehead, he lays each down again. The boy then rises, has his head shaved, is anointed with oil and turmerick, bathes, and puts on new garments, and being thus prepared, he sits upon one of the wooden seats while the ceremony of investiture is performed. The priest first offers a burnt-sacrifice, and worships the shalŭgramŭ, repeating a number of prayers; the boy's white garments are then taken off, and he is dressed in red, and a cloth is brought over his head, that no shōōdrŭ may see his face; after which, he takes in his right hand a branch of the vilwŭ, and a piece of cloth in the form of a pocket, and places the branch on his shoulder. A poita of three threads, made of the fibres of the sŭrŭ, to which a piece of deer's skin is fastened, is suspended from the boy's left shoulder falling under his right arm, during the reading of incantations. By the help of the priest, the father now repeats certain formulas, and some passages from the védŭs; and, in a low tone of voice, lest any shōōdrŭ should hear, pronounces the words of the gayŭtrēē to the boy three times, the son repeating it after him, viz. "*Let us meditate on the adorable light of the divine ruler (Savitree):*[o] *may it guide our intellects.*" After this, the sŭrŭ poita is taken off, and the real poita, consisting of six or more threads of cotton, and prepared

[o] The sun.

by the wives or daughters of bramhŭns, is put on. During the investiture with the cotton poita, the father repeats the appointed formulas, and fastens the sŭrŭ poita to the vilwŭ staff. Shoes are now put upon the boy's feet, and an umbrella in his hand; and thus apparelled as a Brŭmhŭcharēē, with a staff upon his shoulder, and the pocket hanging by his side, he appears before his mother, repeating a word of Sŭngskritŭ, who gives him a few grains of rice, a poita or two, and a piece of money. He next solicits alms of his father and the rest of the company, who give according to their ability, some a roopee, and others a gold mohŭr; sometimes as many as a hundred roopees are thus given. The boy then sits down, while his father offers another burnt-sacrifice, repeating incantations; and at the close of these ceremonies, the boy, being previously instructed, rises in a pretended hurry, and declares that he will leave home, and, as a Brŭmhŭcharēē, seek a subsistence by begging; but his father, mother, or some other relation, taking hold of his arm, invites him to follow a secular life; in consequence of which, he returns, and sits down. Certain formulas are now repeated, when the boy takes a bamboo staff instead of his vilwŭ one, and throws it over his shoulder like the former. Other forms are repeated, after which the father presents a fee to the priest, and the boy goes into the house, a woman pouring out water before him as he goes. To this succeeds the service called sŭndhya; at the close of which, the boy eats of the rice which has been offered in the burnt-sacrifice; and thus the ceremony ends.

The following duties are enjoined on a youth after his investiture. During twelve nights, he is to sleep only on a bed of kooshŭ, or on a blanket, or a deer's skin, or on a carpet called doolicha, made of sheep's wool and painted

different colours. He is enjoined to eat only rice and spices, without oil, salt, &c. once a day, nor must he see a shōōdru, nor suffer a person of this cast to see him; with his face covered, he is to bathe in the river very early, continually committing to memory the forms of the daily service, including the gayŭtrēē; nor is he permitted to leave home without his Brŭmhŭcharēē staff. If the boy's father have been in the habit of eating undressed food occasionally in the house of a shōōdrŭ, then, on the day of investiture, a certain person of this cast is allowed, with a present in his hand, to see the boy's face, but he lays himself under an obligation to be kind to the boy in future life. At the end of the twelve days, the boy throws his Brŭmŭcharēē staff into the Ganges, lays aside the character of a mendicant, and enters upon what is called grŭst'hŭ-dhŭrmŭ, i. e. a secular state; on which day a few bramhŭns are feasted at his house.

As the egg, at one time impregnated with life, is afterwards hatched by the parents, so the receiving of the poita and the gayŭtrēē is accounted the second birth of bramhŭns, who are from that time denominated dwijŭ, or the twice-born. If a boy who has recently received the poita be awkward at washing it, and gives it to another, he must hold the clothes of the other while he washes it, that he may not be said to part with it, or to lose the virtue of it, for a moment. The repeating of the gayŭtrēē is supposed to be an act of such merit, as to wipe away the foulest sins.

Having been invested with the poita, at any convenient time after this the boy may be married. For the ceremonies of marriage, see a succeeding article.

Of these ten ceremonies, called Sŭngskarŭ, the three

first only are performed for the first child; but the seven last for every child. Strict bramhŭns, in the southern parts of Hindoost'han, attend to most of them for their daughters as well as their sons.

The smritees assign to bramhŭns the offering of sacrifices; the offices of the priesthood; the study of the védŭs; explaining the shastrŭs to others; giving alms; and receiving presents. Till the iron age, the bramhŭns, it is said, employed the whole day in religious ceremonies; but at present, the greater part of the persons of this order curtail these duties, and bring the performance of what they imagine themselves compelled to attend to, within the compass of an hour or less. One bramhŭn in a hundred thousand may repeat the morning and noon services separately, but almost all unite them, after which they eat, and proceed to business; a few repeat the evening service,[r] either at home, or by the side of the river.

Formerly, only one order, called Satshŭtcē bramhŭns, were found in Bengal, all of whom were equal in honour. Matters stood thus till the time of Adishōōrŭ, a Bengal raja, who, offended with the ignorance of the bramhŭns then in Bengal, and wishing to offer a sacrifice to obtain rain, solicited from *Vēērŭ-singhŭ, the king* of Kanyŭ-koovju, five bramhŭns, to officiate at this sacrifice. The first bramhŭns sent were rejected, because they wore stockings, and rode on horses; those afterwards sent by the king were approved: their names were Bhŭttŭ-

[r] Those bramhŭns who have not two garments, take with them, when about to perform the sŭndhya, a second poita, as it is improper to perform this ceremony having on only one garment.

narayŭnŭ, Dŭkshŭ, Védŭ-gŭrbhŭ, Chandŭrŭ, and Shrēē-hŭrshŭ. These priests went through the sacrifice to the great satisfaction of the monarch, who gave them grants of land, in what the Hindoos call the province of Rarhŭ; and from these five bramhŭns are descended almost all the families of bramhŭns now in Bengal; they still retain the family names of their original ancestors, as Kash-yŭpŭs, from Kŭshyŭpŭ, the sage; Bhŭrŭdwajŭs, from the sage Bhŭrŭdwajŭ; Sandilyŭs, from the sage Sandilyŭ; Savŭrnŭs, from the sage Sŭvŭrnŭ; Batsyŭs, from the sage Bŭtsyŭ. Some of the descendants of these Kŭnojŭ bramhŭns, in consequence of removing into the province of Vŭréndrŭ, were called Varéndrŭ bramhŭns, and those who remained in Rarhŭ, received the name Rarhēēs. These comprise all the bramhŭns in Bengal, except the voidikŭs, and about 1,500 or 2,000 families of the Satshŭtēē, or original Bengal bramhŭns, of whom there were about 700 families in the time of Adishōōrŭ. The voidikŭs are said to have fled from Orissa from the fear of being made vamacharēēs; and, on account of studying the védŭs more than others, they were called voidikŭ bramhŭns.

Bŭllalsénŭ, a voidŭ king, seeing among the bram-hŭns, both rarhēē and varéndrŭs, a great deficiency in their adherence to the shastrŭs, determined to divide them into three orders, distinguishing one as a peculiar order of merit, to entitle a man to enter which, the following qualifications were required: to observe the duties of bramhŭns, to be meek, learned, of good report, to possess a disposition to visit the holy places, be devout, to possess a dislike to receiving gifts from the impure, be attached to an ascetic life, and to be liberal. The bramhŭns whom he found

possessed of these nine qualities, he distinguished by the name of koolēēnŭs.[q] In the next order, he classed those who had been born bramhŭns; who had passed through the ten sŭngskarŭs, and had read part of the védŭs; these he called Shrotriyŭs,[r] and he directed that those who had none of these nine qualifications, should be called Vŭngshŭjŭs.[s]

When Bŭllalsénŭ made these regulations, he distributed, at a public meeting, all the bramhŭns of the country into these orders. After him, Dévēē-bŭrŭ, a ghŭtŭkŭ bramhŭn, called another meeting of the bramhŭns, and rectified the disorders which had again crept in among the different classes.

In each of these orders, other subdivisions exist, principally through irregular marriages, all of which are recorded in the koolŭ shastrŭ, studied by the ghŭtŭkŭs,[t] which work was begun when the koolēēnŭs were first created, and may be called the koolēēnŭ's book of heraldry.

To a koolēēnŭ, the seat of honour is yielded on all occasions; yet the supposed superiority of this order in natural or acquired talents, no where exists.

The distinctions thus created by Bŭllalsénŭ are most tenaciously adhered to in the marriage of the different orders: a koolēēnŭ may give his son in marriage among his own order, or to the daughter of a shrotriyŭ; but if

[q] From *koolŭ*, a race. In this order he formed two ranks, which are called Mookhyŭ and Gounŭ koolēēnŭs. [r] From *shroo*, to hear; or learned in the shastrŭ. [s] From *vŭngshŭ*, a family. [t] Men employed in contracting marriages for others: from *ghŭtŭ*, to unite.

the family marry among vŭngshŭjŭs, in two or three generations they become vŭngshŭjŭs. A koolēēnŭ must give his daughter to a person of his own order, or she must remain unmarried. When the daughter of a superior koolēēnŭ is married to the son of an inferior person of the same order, the latter esteems himself highly honoured; if a koolēēnŭ marry the daughter of a shrotriyŭ, or of a vŭngshŭjŭ, he receives a large present of money; in particular instances, two thousand roopees; but in common cases a hundred. The shrotriyŭs and vŭngshŭjŭs expend large sums of money to obtain koolēēnŭ husbands for their daughters; and in consequence the sons of koolēēnŭs are generally pre-engaged, while their unmarried daughters, for want of young men of equal rank, become so numerous, that husbands are not found for them; hence one koolēēnŭ bramhŭn often marries a number of wives of his own order. Each koolēēnŭ marries at least two wives: one the daughter of a bramhŭn of his own order, and the other of a shrotriyŭ; the former he generally leaves at her father's, the other he takes to his own house. It is essential to the honour of a koolēēnŭ, that he have one daughter, but by the birth of many daughters, he sinks in respect; hence he dreads more than other Hindoos the birth of daughters. Some inferior koolēēnŭs marry many wives: I have heard of persons having a hundred and twenty;[u] many have fifteen or twenty, and others forty or fifty each. Numbers procure a subsistence by this excessive polygamy: at their marriages they obtain large presents,

[u] Thus the creation of this *Order of Merit* has ended in a state of monstrous polygamy, which has no parallel in the history of human depravity. Amongst the Turks, seraglios are confined to men of wealth; but here, a Hindoo bramhŭn, possessing only a shred of cloth and a poita, keeps more than a hundred mistresses.

and as often as they visit these wives, they receive presents from the father; and thus, having married into forty or fifty families, a koolēēnŭ goes from house to house, and is fed, clothed, &c. Some old men, after the wedding, never see the female; others visit her once in three or four years. A respectable koolēēnŭ never lives with the wife who remains in the house of her parents; he sees her occasionally, as a friend rather than as a husband, and dreads to have offspring by her, as he thereby sinks in honour. Children born in the houses of their fathers-in-law are never owned by the father. In consequence of this state of things, both the married and unmarried daughters of the koolēēnŭs are plunged into an abyss of misery; and the inferior orders are now afraid of giving their daughters to these nobles among the bramhŭns.

These customs are the cause of infinite evils:—koolēēnŭ married women neglected by their husbands, in hundreds of instances, live in adultery; in some cases, with the knowledge of their parents.* The houses of ill-

* It is universally admitted among the Hindoos, that the practice of destroying the fœtus in the womb prevails to a most dreadful extent among these women. A koolēēnŭ bramhŭn assured me, *that he had heard more than fifty women, daughters of kooleenŭs, confess these murders!!* To remove my doubts, he referred me to an instance which took place in the village where he was born, when the woman was removed in the night to an adjoining village, till she had taken medicines, and destroyed the fœtus. Her paramour and his friends were about to be seized, on a charge of murder, when the woman returned home, having recovered from the indisposition occasioned by the medicines she had taken. On making further enquiry into this subject, a friend, upon whose authority I can implicitly rely, assured me, that a very respectable and learned bramhŭn, who certainly was not willing to charge his countrymen with more vices than they possessed, told him, it was supposed, that *a thousand of these abortions took place in Calcutta every month!!* This statement is doubtless overcoloured, but what an unutterably shocking idea does it give of the moral condition of the heathen part of Calcutta,

fame at Calcutta, and other large towns, are filled with the daughters of koolēēnŭ bramhŭns; and the husbands of these women have lately been found, to a most extraordinary extent, among the most notorious and dangerous dakaits—so entirely degraded are these favourites of Bŭllalsénŭ ! !

The customs of the shrotriyŭs and vŭngshŭjŭs are not different from those of other bramhŭns except in their marriages: the son of a vŭngshŭju makes a present of money to obtain the daughter of a shrotriyŭ. The greatest number of learned men in Bengal at present, are found amongst the rarhēēs, and voidikŭs. A person who performs religious ceremonies according to the formulas of some particular védŭ, is called a rig-védŭ, yŭjoor-védŭ, samŭ-védŭ, or ŭt'hŭrvŭ-védŭ bramhŭn.

The bramhŭns are not distinguished by any difference in their dress, the poita excepted; nor is there any peculiar *insignia* attached to koolēēnŭs, or the other orders; they are known, however, by the titles appended to their names.

The same bramhŭn affirmed, that he did not believe there was a single Hindoo, male or female, in the large cities of Bengal, who did not violate the laws of chastity ! !—Many koolēēnŭs retain Mŭsŭlman mistresses, without suffering in cast, although these irregularities are known to all the neighbours. The practice of keeping women of other caste, and of eating with women of ill-fame, is become very general among the bramhŭns. A great proportion of the chief dakaits (plunderers) are bramhŭns. I am informed, that in one day ten bramhŭns were hanged at Dinagepore as robbers, and I doubt not, the well known remark of Governor Holwell is, in substance, true: "During almost five years that we presided in the judicial cutchery court of Calcutta, never any murder or other atrocious crime came before us, but it was proved in the end a bramhŭn was at the bottom of it." *Holwell's Historical Events, vol. 2.*

Beside these, many bramhŭns are fallen in the estimation of their countrymen:[y] viz.

The Ŭgrŭdanee[y] bramhŭns, of whom there are four or five hundred families in Bengal, by receiving the sesamum, gold, calves, bedsteads, &c. at the prétŭ-shraddhŭ, have sunk in cast. They marry and visit amongst themselves only. It is singular, that after the shastrŭ has directed these things to be given to bramhŭns, the reception of them should involve persons in dishonour.

The Mŭrŭipora bramhŭns,[z] who repeat the incantations over the dead just before the body is burnt, and receive from one to ten roopees as a fee, lose their honour by officiating on these occasions, and are compelled to visit and marry among themselves.

The Kŭpalee bramhŭns are the officiating priests to a cast of shōōdrŭs called kŭpalees, and on this account are sunk in honour.

The Swŭrnŭkarŭ, Gopalŭ, Dhova, Sootrŭdharŭ, Kŭloo, Bagdee, Doollēērŭ, Patŭnee, Jalikŭ, Shoundikŭ, and Domŭ bramhŭns, are priests to the goldsmiths, milkmen, washermen, joiners, oilmen, fishermen, dealers in spirituous liquors, basket-makers, &c. and are on that account so sunk in honour, that the other bramhŭns will not

[y] According to the Annikŭ-tŭttwŭ, and other shastrŭs, bramhŭns lose their honour by the following things: by becoming servants to the king; by pursuing any secular business; by becoming priests to shōōdrŭs; by officiating as priests for a whole village; by neglecting any part of the three daily services. At present, however, there is scarcely a single bramhŭn to be found who does not violate some one or other of these rules.

[z] That is, the dead-burning bramhŭns.

touch the water which they drink, nor sit on the same mat with them.

The Doivŭgnŭ bramhŭns, who profess to study the Hindoo astrological works, are also fallen in rank. They cast nativities, discover stolen goods, &c. and are able to compose almanacks, one of which is frequently seen in their hands in the streets.

The Mŭdyŭdoshēē (or Mŭdyŭdéshēē) bramhŭns are descended from Viroopakshŭ, a Vēērbhoomee bramhŭn, who was a notorious drunkard, but who at the same time was famous as a religious mendicant, possessing the power of working miracles.

Vyasŭ, the moonee, once raised a shōōdrŭ to bramhŭnhood; this man's descendants are called Vyas-oktŭ bramhŭns, or the bramhŭns created by the word of Vyasŭ, many of whom are to be found in Bengal; they marry and visit among themselves only, being despised by other bramhŭns.

Not only in these last instances are many of the bramhŭns sunk into disgrace, but, if this order is to be judged by the Hindoo law, they are all fallen. We are assured, that formerly, bramhŭns were habitually employed in austere devotion and abstinence, but now they are worldly men, seeking service with the unclean, dealing in articles prohibited by the shastrŭ, &c. This general corruption of manners is, in a great measure, to be attributed to the change of government: the Hindoo kings used to enforce upon all casts a strict attention to idolatrous ceremonies, on pain of corporal punishment; and they supported great multitudes of bramhŭns, and

patronized them in the pursuit of learning. Having lost this patronage, as well as the fear of losing their honour, and of being punished, they neglect many of the forms of their religion, and apply to things, in their apprehension, more substantial. A number of bramhŭns, however, may be found, especially at a distance from large towns, who despise worldly employments, and spend their lives in idolatrous ceremonies, or in visiting holy places, repeating the names of the gods, &c.

As it respects learning also, the bramhŭns are equally sunk as in ceremonial purity: they are, it is true, the depositaries of all the knowledge their country contains, but it must be remembered, that a bramhŭn who can read what his forefathers wrote, is now scarcely to be found in Bengal[a]. *For an account of the state of religion among the bramhŭns*, see vol. 1, Introductory Chapter.

Many bramhŭns are employed by Europeans and rich Hindoos;[b] the Hindoo rajas still maintain a number; others are employed in the courts of justice; some find a subsistence from the offerings where a celebrated image is set up; many are employed as pŭndits to Europeans; others pursue a mercantile life; while a number become farmers, employing shōōdrŭs to cultivate their fields, that they may avoid the sin of killing insects with the ploughshare; others are drapers, shopkeepers, &c. The shastrŭ expressly forbids their selling milk,

[a] See an article in the next volume, relative to the present state of learning in Bengal.

[b] A sensible bramhŭn, whose opinion I asked on this point, supposed that three-fourths of the bramhŭns in Bengal were the servants of others, and that the other quarter were supported as priests, and by teaching youth, &c.

iron, lac, salt, clarified butter, sesamum, &c. yet many bramhŭns now deal in these things without regard to the shastrŭ, or the opinions of stricter Hindoos, and add thereto the sale of skins, spirits, and flesh. A bramhŭn who is accomptant will write the accounts, and receive the allowance called dŭstoorēē, upon every joint of beef purchased by his employer, without a qualm, but if you mention his killing a cow, he claps his hands on his ears in the utmost haste, as though he were shocked beyond expression. I have heard of a bramhŭn at Calcutta, who was accustomed to procure beef for the butchers :[c] many traffic in spirituous liquors.

It has become a practice in Bengal for men of property to promise annual presents to bramhŭns, especially to such as are reputed learned; these presents very frequently descend from father to son: they consist of corn, or garments, or money, according to the promise of the giver; and instances occur of a bramhŭn's receiving as much as a thousand roopees from one donor. These annual donations are generally given at the festivals.

Other sources of support arise from collecting disciples, and becoming their spiritual guides; from pretending to remove diseases by incantations, repeating the name of some god, &c.; many are employed as ghŭtŭkŭs, in contracting marriages. Large presents are also received at the numerous festivals, and it is said, that no fewer than five thousand bramhŭns subsist in Calcutta on the bounty of rich Hindoos.

[c] Shoes made of cow leather are generally worn by the Hindoos. Such is the fate of laws which are neither rational nor moral; and such the obedience of a people destitute of moral feeling.

But the greatest means of support are the Dévottŭrŭs, viz. houses, lands, pools, orchards, &c. given in perpetuity to the gods; and the Brŭmhottŭrŭs, similar gifts to the bramhŭns. The donors were former kings, and men of property, who expected heaven as the reward of their piety. It is still not uncommon for houses, trees, pools, &c. to be offered to these celestial and terrestrial deities; but it is far from being so frequent as formerly; and indeed the Honourable Company, I am informed, forbid this appropriation of lands, as the revenue is thereby injured. When a gift is made as a dévottŭrŭ, the donor, in presenting it, entreats the officiating priests who own the image to worship the god with the produce of what he gives. Sometimes a son on the death of his father and mother, to rescue them from misery, presents to his spiritual guide, or, to the bramhŭns, a house, or some other gift. Formerly, poor bramhŭns solicited alms of rich land-owners, who gave them portions of land in perpetuity. In these ways, the dévottŭrŭs and brŭmhottŭrus have accumulated, till the produce amounts to an enormous sum. I have been informed, that in the district of Burdwan, the property applied to the support of idolatry amounts to the annual rent of fifteen or twenty lacks of roopees.[d] It has been lately ascertained, as my native informants say, that the lands given to the gods and bramhŭns by the different rajahs in the zillah of Nŭdēēya, amount to eighteen lacks of bigahs, or about 600,000 acres. When all these things are considered, it will appear, that the clergy in catholic countries devour little of the national wealth compared with the bramhŭns.

[d] It is necessary, however, to remark, that in this sum are included what are called Phŭkiranŭ, or lands granted to Mŭsŭlman saints; and Mŭhŭttranŭ, lands granted to shōōdrŭs by kings, or great land-owners.

SECT. II.—*Of the Kshŭtriyŭ cast.*

THIS is the second order of Hindoos; said to have been created "to protect the earth, the cattle, and bramhŭns." Some affirm, that there are now no kshŭtriyŭs; that in the kŭlēē-yoogŭ only two casts exist, bramhŭns and shōōdrŭs, the second and third orders having sunk into the fourth.

The sŭngskarŭs, including investiture with the poita, belong to the kshŭtriyŭs as well as to the bramhŭns; with this difference, that the kshŭtriyŭs are permitted to possess only three parts of the gayŭtrēē. The daily religious ceremonies also of bramhŭns and kshŭtriyŭs are nearly the same; and the kshŭtriyŭs are permitted to read the védŭs, and worship their guardian deities, without the intervention of the bramhŭns; on extraordinary occasions bramhŭns are employed.

The Hindoo kings, both of the families of the sun and moon, belonged to this cast; but in the decline of the Hindoo power, many shŭdrōō kings reigned in Hindoost'hanŭ.[e] The duties of kings are thus laid down in the Rajtŭrŭnginēē: in a conversation betwixt Vikrŭmadityŭ and Bhŭrtree-Hŭree, two kshŭtriyŭ kings, the former recommends to the latter the following duties, viz. "As Indrŭ, during the four rainy months, fills the earth with water, so a king should fill his treasury with money;—as Sōōryŭ, the sun, in warming the earth eight months, does not scorch it, so a king, in drawing revenues from his people, ought not to oppress them;—as Vayoo, the wind, sur-

[e] Formerly, a number of rajas of the Haree cast, one of the lowest classes of shōōdrus, reigned in Assam.

rounds and fills every thing, so the king, by his officers and spies, should become acquainted with the affairs and circumstances of his whole people;—as Yŭmŭ judges men without partiality or prejudice, and punishes all the guilty, so should a king punish, without favour, all offenders;—as Vŭroonŭ, the regent of water, with his pashŭ,[f] binds his enemies, so let a king bind all malefactors safely in prison;—as Chŭndrŭ, the moon, by his cheering light, gives pleasure to all, so should a king, by gifts, &c. make all his people happy:—and as Prit'hivēē, the earth, sustains all alike, so a king ought to feel an equal affection and forbearance towards all." In the Bhagŭvŭtŭ-Gēēta, Krishnŭ is represented as saying to Ŭrjoonŭ, "A soldier of the kshŭtriyŭ tribe hath no duty superior to fighting. Such soldiers as are the favourites of heaven, obtain such a glorious fight as this. If thou art slain, thou wilt obtain heaven; if thou art victorious, thou wilt enjoy a world."[g]

Many in the Western provinces still claim the distinction of kshŭtriyŭs, wear the poita, and perform the ceremonies belonging to this cast: they marry and visit only among themselves. The present raja of Burdwan is a kshŭtriyŭ; and a few are found in Bengal who are petty land-owners, merchants, &c.

[f] A divine weapon, in the shape of a rope.

[g] Here we have another proof, that all false religions are identified as one, and that they have all the "image of the earthy." On one occasion, we find Krishnŭ preaching to Ŭrjoonŭ the necessity of the annihilation of the passions; here, like a second Mahomet, he holds up to him the joys of a sensual paradise, if he dies in the field of honour.

SECT. III.—*The Voishyŭs.*

THE third order of Hindoos are called Voishyŭs, whose business is said to consist in "keeping cattle, carrying on trade, lending upon interest, cultivating land," &c. They marry and fraternize among themselves; they are forbidden to read the védŭs: and through the bramhŭns alone can they perform religious ceremonies. They wear the poita, and in some punctilios are raised above the shōōdrŭs, though in reality they are equally the slaves of the bramhŭns. The few voishyŭs in Bengal are farmers, merchants, &c. In the west of Hindoost'han they are more numerous.

SECT. IV.—*The Shōōdrŭs.*

THE rules of the shastrŭs respecting the shōōdrŭs are so unjust and inhuman, that every benevolent person must feel the greatest indignation at the Hindoo lawgivers, and rejoice that Providence has placed so great a portion of this people under the equitable laws of the British Government. Having already enlarged on this subject in the first section, it may suffice here to observe, that the shōōdrŭs are forbidden "to accumulate superfluous wealth," and, as it respects the world to come, the bramhŭn is prohibited "from giving spiritual counsel to a shōōdrŭ, or to inform him of the legal expiation for his sin."[h]

Such is the degraded state in which the Hindoo laws have placed the great body of the people. The shōōdrŭ

[h] Sir W. Jones's translation of Mŭnoo.

cannot perform one religious ceremony in which there are either offerings, prayers, sacrifices, or burnt offerings, except through the bramhŭns; and the only way in which he can obtain any hope of a better birth, is, by becoming the constant slave of bramhŭns. In the morning, after cleaning the house of the bramhŭn, he must fetch him water, flowers, clay,[i] and wood for worship; he must next wash his feet and clothes, anoint his body with oil, wait upon him while he worships; collect all the materials for his dinner; after dinner, present to him water to wash his mouth; after which, from the same dish, he is permitted to eat what the bramhŭn leaves. He must cleanse the ground where the bramhŭn has eaten, as well as the dishes used at dinner; must wait on him with betel, tobacco, &c. and in the evening supply him with water, light his lamp, and prepare his bed. After lying down, he must rub his legs with oil, and, when the bramhŭn has fallen asleep, he may take his repose. He who, in this manner, serves bramhŭns, is declared by the shastrŭ to act meritoriously. On the contrary, the shōōdrŭ who envies and injures bramhŭns, will sink into the world of torment.

At present, however, no shōōdrŭ will serve a bramhŭn without wages, and in some cases, as, if his wages are withheld, the shōōdrŭ will contend warmly with his master. He will offer to the bramhŭns, things which cost him nothing, such as prostrations, bows, flattery, &c. and, if he may be repaid in the next world, he will present him with something rather more solid. Some shōōdrŭs, however, reverence bramhŭns as gods,[k] and the whole of the "swinish multitude" pay them exterior honours. In bowing to a bramhŭn, the shōōdrŭ raises his joined hands

[i] To form the lingŭ.

[k] Many of the kayŭst'hŭs reverence the bramhŭns more than is done by any other shōōdrŭs.

to his forehead, and gently bows the head; the bramhŭn never returns the compliment, but gives the shōōdrŭ a blessing, extending the right hand a little, as a person would do when carrying water in it.[1] In bowing to a bramhŭn, the sins of the shōōdrŭ enter the fire, which, by an Eastern figure, is said to lodge in the bramhŭn's hand, and are consumed. If a bramhŭn stretch out his hand before a shōōdrŭ have bowed to him, he will sink into a state of misery; and if a shōōdrŭ meet a bramhŭn, and bow not to him, he will meet with the same fate.

The shōōdrŭs practise the ceremonies belonging to their order, using the formulas of the pooranŭs; a person of this class is prohibited from repeating a single petition from the védŭs. Devout shōōdrŭs practise the following ceremonies daily: about twelve o'clock they bathe, and afterwards, with the pooranŭ prayers, attend to the two first services prescribed for each day, either by the side of the river or in the house; and in the evening they repeat another service. In these ceremonies, the bramhinical object of worship is the shalŭgramŭ; that of the shōōdrŭs, who are forbidden to use this stone, the water of the Ganges.

Shōōdrŭs, not being prohibited by the shastrŭ the exercise of any trade, pursue (at present) that which they think will be most profitable, but in almost all mechanical employments, these trades are still pursued from father to son in succession. Several casts engage in the same trade, though this is not regular; as, among the weavers are kayŭst'hŭs, milkmen, gardeners, and husbandmen; different casts also follow the occupation of carpenters.

[1] This blessing is sometimes given, but in general the shōōdrŭ bows, and the bramhŭn, without taking any notice, passes on.

Many weavers, barbers, farmers, oilmen, merchants, bankers, spice-merchants, liquor-merchants, ornament-makers, &c. can read the translations of the pooranŭs in the Bengalēē. Some voidyŭs read their own shastrŭs on medicine, as well as the Sŭngskritŭ grammars, the poets, and the works on rhetoric; and the names of several voidyŭ writers in this language are mentioned. A few kayŭst'hŭs, and other shōōdrŭs, who have become rich, read certain books in the provincial dialects.

The bramhŭns deny that there any pŭre shōōdrŭs in the kŭlēē-yoogŭ; they add, that the present race of shōōdrŭs have all arisen from improper marriages between the higher and lower casts. The general name by which the kŭlēē-yoogŭ shōōdrŭs are distinguished is Vŭrnŭ-shŭnkŭrŭ.[m]

There are many subdivisions among the shōōdrus, some of which are as effectual barriers to mutual intercourse as the distinction between bramhŭns and shōōdrŭs: a kayŭst'hŭ will no more visit a barber than would a bramhŭn, nor a barber a joiner; and thus through all the ranks of the lower orders.

I shall here notice the different ranks of shōōdrŭs, or vŭrnŭ-shŭnkŭrŭs, as far as I am able: this will bring before the reader the state of the ARTS and MANUFACTURES among the Hindoos:

1*st. Class.* The Voidyŭs. These persons, who sprang from the union of a bramhŭn with a female voishyŭ, claim the honour of belonging to the third order, in consequence of which they wear the poita, and at the time of

[m] Mixed casts: from vŭrnŭ, a cast, and shŭnkŭrŭ, mixture.

investiture perform some of the ceremonies used in investing a bramhŭn. Rajvŭllŭvŭ, a person of this class, steward to the nŭwab of Moorshŭdŭbad, about a hundred years ago, first procured for the voidyŭs the honour of wearing the poita: he invited the bramhŭns to a feast, and persuaded them to invest his son; since which time many voidyŭs wear this badge of distinction. Some persons of this order, like the voishyŭs, remain unclean fifteen days after the death of a parent, and others a month, like other shōōdrŭs. The voidyŭs can read some of the shastrŭs: they extort more privileges from the bramhŭns than other shōōdrus; sometimes sitting on the same seat, and smoking from the same pipe, with them; in a few instances they employ indigent bramhŭns as clerks, and even as cooks.[n] Few voidyŭs are rich: some are very rigid idolators, and many voidyŭ widows ascend the funeral pile; at Sonŭkhalee, in Jessore, which contains many families of this order, almost all the widows are burnt alive with the corpses of their husbands.

Bŭllalŭsénŭ created four classes of voidyŭ koolēēnŭs, who have assumed the titles of Sénŭ, Mŭllikŭ, Dŭttŭ, and Gooptŭ.

The voidyŭs, who are the professed, though not the exclusive, medical men amongst the Bengalēēs, study the Nidanŭ, Rŭkshitŭ, Drivyŭ-goonŭ, and other medical shastrŭs. There are no medical colleges in Bengal, but

[n] This, I find, is not only the case as it respects the voidyŭs, but rich shōōdrŭs, of every order, employ bramhŭns as cooks; even the vohagee mendicants procure bramhŭns to prepare the food at their feasts.

[o] A respectable Hindoo will not receive medicine from any Hindoo except a voidyŭ; and some shastrŭs declare, that a person rejecting a voidyŭ physician will be punished in hell; but that he who employs a voidyŭ, though he should not be able to see Gŭnga in his dying moments, will ascend to heaven.

one person in a village, perhaps, teaches three or four youths, in many cases his relations, who are maintained at their own homes. Three, four, or five years are spent with the tutor, who, however, derives no emolument from his pupils, being content with the honour and merit of bestowing knowledge. After completing his education, a young man begins to prepare medicine, and to practise, as his neighbour may call upon him. Medicines are never sold separately in a prepared state.

Beside the voidyŭs, some other casts practise medicine,[p] as bramhŭns,[q] kayŭst'hŭs, barbers, potters, &c. Many women have also acquired great celebrity by their nostrums. Indeed, it may be said of almost all the Bengalēē doctors, that they are old women guessing at the divine qualities of leaves, roots, and the bark of trees, and pretending to cures as wonderful as those of which a quack-doctor boasts, mounted on a cart in an English market-place. The women of the haree cast are employed as midwives,[r] and the doivŭgnŭ bramhŭns inoculate for the small-pox.[s]

2d. Class. The Kayŭst'hŭs, commonly called by Euro-

[p] The barbers by waiting upon Europeans, have obtained some information respecting the efficacy of calomel, and English salves; and are, in many cases, able to perform cures beyond the power of the voidyŭs.

[q] Yet a bramhŭn, practising physic, becomes degraded, so that other bramhŭns will not eat with him.

[r] The Hindoo women are greatly shocked at the idea of a man-midwife; and would sooner perish than employ one.

[s] The ravages of this disease are very extensive in Bengal. Could Europeans of influence engage the doivŭgnŭ bramhŭns to enter heartily into the use of the vaccine matter, the good done would be boundless: the difficulties in the way of the *cow*-pox among the Hindoos are not great, and I believe the use of the vaccine matter is spreading daily in Calcutta, and at the different stations, through the influence of Europeans. It can only prevail, however, through the regular practitioners.

peans, the writer cast, sprang from a kshŭtriyŭ and a female voishyŭ. There are four orders, called the Ootrŭrarhēē,[t] Dŭkshinŭ-rarhēē, Vŭngsŭjŭ and Varéndrŭ. Among these, Bŭllalŭsénŭ created three orders of koolēēnŭs, called Ghoshŭ, Vŭsoo, and Mitrŭ; and forty-two orders of Shrotriyŭs, called Dé, Dŭttŭ,[u] Kŭrŭ, Palitŭ, Shénŭ, Singhŭ, Dasŭ, Goohŭ, Gooptŭ, Vévŭtta, Sŭrŭkarŭ, Mŭllikŭ, Dhŭrŭ, Roodrŭ, Bhŭdrŭ, Chŭndrŭ, Vishwasŭ, Adityŭ, So, Hajra, &c.

The members of a shrotriyŭ family, by marrying amongst koolēēnŭs for three or four generations, are raised to great honour, and, at the feasts, first receive garlands of flowers, and the red paint on their foreheads. Some of the kayŭst'hŭ koolēēnŭs marry thirty or forty wives.

The kayŭst'hŭs perform the same daily ceremonies as the bramhŭns, but they select their prayers from the tŭntrŭs. They are in general able to read and write; a few read the works of the poets and the medical shastrŭs; and some understand medicine better than the voidyŭs. Among them are found merchants, shop-keepers, farmers, clerks, &c. In Bengal the bramhŭns are far more numerous than the kayŭst'hŭs, yet, in proportion to their numbers, there are more rich kayŭst'hŭs than bramhŭns.[x]

3d Class. From the union of a bramhŭn and a voishyŭ arose the Gŭndhŭ-vŭniks,[y] or *druggists.* The shop of a

[t] Some families of this order have a regular custom, at their feasts, of throwing all their food away after it has been set before them, instead of eating it.

[u] The Dŭttŭs came with the five bramhŭns whom Bŭllalŭsénŭ made koolēēnŭs, but the king refused to make them koolēēnŭs, because they would not acknowledge themselves to be the servants of the bramhŭns.

[x] They have acquired wealth in the service of Mŭsŭlmans and Europeans.

[y] Gŭndhŭ, a smell, and vŭnik, a trader.

respectable Hindoo druggist contains many hundred kinds of drugs and spices; and some are rich. Among this class of shōōdrŭs are farmers, merchants, servants, &c. They marry among themselves, but bramhŭns shew them a degree of respect, by visiting them, and eating sweetmeats at their houses. They expend large sums at feasts, when, to please their guests, they employ bramhŭn cooks.

4th Class. From a bramhŭn and a voishyŭ also arose the Kasharees, or *brass-founders.* More than fifty articles of brass, copper, and mixed metal, are made for sale by this cast; some of them, however, are of coarse and clumsy manufacture. Individuals of this cast are found amongst husbandmen, labourers, servants, &c. Their matrimonial alliances are contracted among themselves; few are rich, and the very poor are few; they read and write better than many other shōōdrŭs; and a few read the Bengalee translations of the Ramayŭnŭ, Mŭhabharŭtŭ, &c.

5th Class. From a bramhŭn and a voishyŭ arose the Shŭnkhŭ-vŭniks,[z] or *shell-ornament makers:* these ornaments, worn by females on the wrist, are prescribed by the shastrŭ. In Calcutta and its neighbourhood, women wear six or eight of these rings on each wrist; and in the east of Bengal they cover the lower part of the arm with them. The prices vary from one to eight roopees a set, of six or eight for each wrist; joined sets, which will cover the arm up to the elbow, are sold at different prices from ten to twenty roopees: the latter will last during two or three generations;[a] but when six or eight only are

[z] Shŭnkhŭ, a shell.

[a] At the hour of death, a female leaves her ornaments to whomsoever she

worn loose on each arm, they break in three or four years. Persons of this cast have become farmers, labourers, &c. while individuals from other casts have begun to follow the occupation of shŭnkhŭ-vŭniks, though not favourable to the acquisition of wealth. Except in large towns, this order of shōōdrŭs is not numerous.

6th Class. From a kshŭtriyŭ and a female shōōdrŭ arose the Agoorees, or *husbandmen;* but many other shōōdrŭs, are employed as farmers.

The Bengal farmers, according to some, are the tenants of the Honourable Company; according to others, of the jŭmidarŭs,[b] or landholders. Whether the jŭmidarŭs be the actual or the nominal proprietors of the land, I leave to be decided by others; they collect and pay the land-tax to government, according to a regular written assessment, and are permitted to levy upon the tenants, upon an average, as much as four anas[c] for every roopee paid to government; added to which, they constantly draw money from the tenants for servants' wages, also as presents (from new tenants), gifts towards the marriage expences of their children, &c.

The farmers in general obtain only a bare maintenance from their labours, and we in vain look amongst them for a bold, happy, and independent yeomanry, as in England;[d] a few are able to pay their rents before the har-

pleases: sometimes to her spiritual guide, or to the family priest. A person not bequeathing something to these persons, is followed to the next world with anathemas.

[b] From jŭmēēn, land, and darŭ, a possessor.

[c] An ana is about two-pence English.

[d] One roiyŭt in a thousand villages may be found possessed of great wealth, and one in three villages who possesses forty or fifty cattle, and is not in debt.

vest, but many borrow upon the credit of the crop, and pay after harvest. The great body of the Bengal farmers, however, are the mere servants of the corn merchant, who engages to pay the agent of the jŭmidarŭ the rent for the cultivator, and the farmer agrees to surrender all the produce of his land to the corn merchant, and to receive from him what is necessary for the maintenance of his family till the harvest. If the produce be more than the debt, the farmer receives the surplus. If it be less, it is written as a debt in his name, and he engages to pay it out of the produce of the next year. When he is unfortunate in his harvest, the poor farmer's little all is sold by the corn merchant, and he is turned out upon the unfeeling world, to beg his bread as a religious mendicant, or to perish.

The tax to the Company, I am informed by the natives, is in proportion to the value of the land: in some places, where the mulberry plant for silk-worms is reared, the tax is more than five roopees a bigha;[e] where rice, &c. are cultivated, the tax fluctuates from eight anas to two roopees the bigha.

[e] A bigha is in some parts eighty, in others eighty-three, and in others eighty-seven cubits square. The lands on which the indigo plant is cultivated also pay a greater tax than rice lands. "The manufacture of indigo appears to have been known and practised in India at the earliest period, says Mr. Colebrooke. From this country, whence the dye obtains its name, Europe was anciently supplied with it, until the produce of America engrossed the market. Within a very late period, the enterprize of a few Europeans in Bengal has revived the exportation of indigo, but it has been mostly manufactured by themselves. The nicety of the process, by which the indigo is made, demands a skilful and experienced eye. The indigo of Bengal, so far as its natural quality may be solely considered, is superior to that of North America, and equal to the best of South America. Little, however, has hitherto been gained by the speculation. The successful planters are few; the unsuccessful, numerous."

About the middle of February, if there should be rain, the farmer ploughs[f] his ground for rice for the first time; and again in March or April: the last ploughing is performed with great care, and if there have been rain, the ground is weeded. Sometimes rain at this period is delayed fifteen days or a month; but in all cases the land is ploughed three times before sowing. Two good bullocks, worth from eight to sixteen roopees each, will plough, in one season, fifteen or twenty bighas of land, and, if very good cattle, twenty-five bighas.[g] Horses are never used in agriculture.

The farmer, about the beginning of May, casts his seed into the ground, in much the same manner as the English farmer; and harrows it with an instrument like a ladder; upon which a man stands to press it down.

After sowing, the field is watched during the day to keep

[f] A Bengal plough is the most simple instrument imaginable: it consists of a crooked piece of wood, sharpened at one end, and covered with a plate of iron which forms the plough-share. A wooden handle, about two feet long, is fixed to the other end cross-ways; and in the midst is a long straight piece of wood, or bamboo, called the sēsha, which goes between the bullocks, and falls on the middle of the yoke, to which it hangs by means of a peg, and is tied by a string. The yoke is a neat instrument, and lies over the necks of two bullocks, just before the hump, and has two pegs descending on the side of each bullock's neck, by means of which it is tied with a cord under the throat. There is only one man, or boy, to each plough, who with one hand holds the plough, and with the other guides the animals, by pulling them this or that way by the tail, and driving them forward with a stick.

[g] The shastrū directs, that the husbandman shall not plough with less than four bullocks, but this is not attended to, as many are not rich enough to buy and maintain four bullocks. If a farmer plough with a cow or a bullock, and not with a bull, the shastrū pronounces all the produce of his ground unclean, and unfit to be used in any religious ceremony. It has become quite common, however, at present, to plough with bullocks, and in the eastern parts of Bengal many yoke cows to the plough.

off the birds. If there should not be rain in four or five days after sowing, and if the sun should be very hot, the seed is nearly destroyed, and in some cases, the ploughing and sowing are repeated. The farmer preserves the best of his corn for seed; twenty-four pounds of which, worth about two anas, are in general sufficient for one bigha. Should he be obliged to buy seed, it will cost double the sum it would have done in the time of harvest.

When the rice has grown half a foot high, the farmer, to prevent its becoming too rank, also to loosen the earth, and destroy the weeds, draws over it a piece of wood with spikes in it; and when it is a foot high he weeds it.[h]

The corn being nearly ripe, the farmer erects a stage of bamboos in his field, sufficiently high to be a refuge from wild beasts, covers it with thatch, and places a servant there to watch, especially during the night. When a buffalo, or a wild hog, comes into the field, the keeper takes a wisp of lighted straw in one hand, and in the other a dried skin containing broken bricks, pots, &c. bound up on all sides, and in this manner he approaches the animal, shaking his lighted straw, and making a loud noise, on which it immediately runs away.

In the middle of August, about four months after sowing,

[h] Land, after it has been ploughed, is cleaned with a half-hooked knife, called nirénee; and, as it becomes inconceivably more foul than in England, this part of the farmer's labour is very great. A very excellent instrument in the form of a hoe, with a handle about two feet and a half long, and the iron as wide and strong as a spade, called a kooddalŭ, answers the purpose of a spade and hoe.

the farmer cuts his corn with a sickle resembling in shape that used in England; the corn is then bound in sheaves and thrown on the ground, where it remains two or three days: it is never reared up to dry: some even carry it home the day it is cut. Eight persons will cut a bigha in a day. Each labourer receives about two-pence a day, beside tobacco, oil to rub on his body, &c.[s] When the corn is dry, the harvest-folks generally put the sheaves, which are very light, on their heads, and carry them home, each person taking twenty, thirty, or forty small sheaves: a few farmers carry the produce on bullocks. The poor are permitted to glean the fields after harvest, as in Europe.

The rice having been brought home, some pile it in round stacks, and others immediately separate it from the husk with bullocks; in performing which operation, the farmer fastens two or more bullocks together, side by side, and drives them round upon a quantity of sheaves spread upon the ground: in about three hours, one layer, weighing about thirty mŭns, will thus be trodden out. The Bengal farmers 'muzzle the ox in treading out the corn,' till the upper sheaves are trodden to mere straw, and then unmuzzle them; a few muzzle them altogether. After the corn has been separated from the straw, one person lets it fall from his hands, while others, with large hand-fans, winnow it; which operation having been performed, the farmer either deposits the corn in what is called a gola, or sends it to the corn-merchant, to clear off his debt.—The gola is a low round house, in which the corn is deposited upon a stage, and held in on all sides by a frame of bamboos lined with mats, containing a door in the side.—The farmer piles his straw in stacks, and

[s] Some farmers pay the labourers in kind.

sells it, or gives it to his cattle. In Bengal, grass is never cut and dried like hay; and in the dry season, when there is no grass, cattle are fed with straw: the scythe is unknown to the Bengal farmer, who cuts even his grass with the sickle.

In April, the farmer sows other lands for his second and principal harvest; at which time, as it is meant to be transplanted, he sows a great quantity of rice in a small space. About the middle of July, he ploughs another piece of ground, which, as the rains have set in, is now become as soft as mud, and to this place he transplants the rice which he sowed in April, and which is embanked to retain the water. The rice stands in water, more or less, during the three following months: if there should be a deficiency of rain after the transplanting, the farmer resorts to watering the field. In November or December he reaps this crop, which is greater or less than the former according to the soil and situation.

For watering land, an instrument called a jantŭ is often used in the north of Bengal: it consists of a hollow trough of wood, about fifteen feet long, six inches wide, and ten inches deep, and which is placed on an horizontal beam, lying on bamboos fixed in the bank of a pond, or river, in the form of a gallows. One end of the trough rests upon the bank, where a gutter is prepared to carry off the water; and the other is dipped in the water, by a man standing on a stage near that end, and plunging it in with his foot. A long bamboo, with a large weight of earth at the farther end of it, is fastened to that end of the jantŭ near the river, and, passing over the gallows before mentsoned, poises up the jantŭ full of water, and causes it to empty itself into the gutter. One jantŭ will

raise water three feet; and by placing these troughs one above another, water may be raised to any height. Sometimes, where the height is greater, the water is thrown into small reservoirs or pits, at a proper height above each other, and sufficiently deep to admit the next jantŭ to be plunged low enough to fill it. Water is sometimes thus conveyed to the distance of a mile or more, on every side of a large reservoir of water. In other parts of Bengal, they have different methods of raising water, but the principle is the same: in the south, I believe, they commonly use baskets.

Where the lands are good, and situated by the side of water which will not be dried up till the plant is matured, a third harvest is obtained.[h] In January, the farmer sows rice on slips of land near water, and, as it grows, waters it like a garden. If the water retire to a great distance, he transplants it nearer to the water; and about the middle or close of April, he cuts and gathers it.

Rice is the staff of life in Bengal, far beyond what bread is in England; and indeed boiled rice, with greens, spices, &c. fried in oil, is almost the only food of the natives. Split pease boiled, or fried fish, are sometimes added, according to a person's taste and cast. Flesh, milk, and wheat flour, are comparatively little eaten: flesh is forbidden by the rules of the cast,[i] and milk is too dear to be obtained by the poor, except

[h] A fourth harvest is obtained in the Dinagepore and other districts.

[i] Nothing can exceed the abhorrence expressed by the Hindoos at the idea of killing cows, and eating beef, and yet the védŭ itself commands the slaughter of cows for sacrifice, and several pooranŭs relate, that at a sacrifice offered by Vishwamitrŭ, the bramhŭns devoured 10,000 cows which had been offered in sacrifice.

in very small quantities. A Hindoo should not be capricious about his food, unless he be rich, and then indeed his dish may be made up in twenty different ways, either sweet or acid, hot with spices, or cooled with greens, roots, fruits, &c. The Hindoos eat vast quantities of sweatmeats; prepared chiefly with rice and sugar.

In those countries where the greatest quantities are produced, in a plentiful season, rice not separated from the husk is sold at about four mŭns[k] for a roopee; in the neighbourhood of great cities, and at a distance from the corn districts, the price is necessarily higher. In cleaning the rice, more than half is found to be husk. The person who separates it from the husk,[l] receives for his trouble, out of sixteen sérs, about one sér, together with that which falls as dust in the cleaning. Such rice as people of the middling ranks eat, is sold, in the neighbourhood of Calcutta, at one roopee eight anas, or two roopees, a mŭn; but in the districts where the land is most productive, rice is extremely cheap, not being more than ten or twelve anas a mŭn. In some districts the rice is very white, thin, and small, and this is esteemed the best; in others it is much larger in size, but neither so clean nor so sweet. The districts about Patna, Rŭngpore, Dinagepore, Jŭngipore, Dhaka, Bēērbhoom, &c. produce very great quantities of rice; from which places it is sent to Calcutta, Moorshŭdabad, and other large cities.

[k] That is about 320 lbs.

[l] Rice is separated from the husk by the dhénkee or pedal, which is set up near the house, and used whenever needed. In large towns, cleaning rice is a trade, followed by different casts. As the rice is made wet before it is cleaned, the Hindoos are often upbraided as having lost cast by eating rice which has been made wet by Mŭsŭlmans, and others.

In the year 1767, there was a famine in Bengal,[m] when eight out of every ten persons are said to have died. The year before the famine, the harvest was deficient through the want of rain, and during the next year there was comparatively no rain. Those possessed of property were able, of course, to procure provisions better than others, and more of them survived; but in some houses, not more than one person, and in others not a soul, was left alive!

Besides rice, the Bengal farmer cultivates wheat, barley, pulse or liguminous plants of different sorts, mustard,[n] the indigo plant, linseed, turnips, radishes of one kind, sugar-canes, ginger, turmerick, tobacco, &c. In shady situations, where the soil is rich and loamy, ginger and turmerick flourish; the former is usually sold green, and only a small portion dried for consumption; the latter is sold in a powdered state. Amongst other kinds of pulse, the principal are, mŭshōōrŭ,[o] and bootŭ.[p] The cultivation of the plantain is a profitable branch of husbandry.

Trees are rented in Bengal: a mango tree for one roopee annually;[q] a cocoa-nut, for eight anas; a jack,

[m] In the Pŭnjab, in 1785, a million of people are said to have died by famine.

[n] Three kinds are usually cultivated, shŭrsha, rayee, and shwétŭ shŭrsha. The first is the most esteemed.

[o] Ervum lens. [p] Cicer arietinum.

[q] Hindoo kings formerly planted, as acts of merit, as many as a hundred thousand mango trees in one orchard, and gave them to the bramhŭns, or to the public. The orchard, says the author of Remarks on the Husbandry and Internal Commerce of Bengal, "is what chiefly contributes to attach the peasant to his native soil. He feels a superstitious predilection for the trees planted by his ancestor, and derives comfort and even profit from their fruit.

one roopee; a tamarind, one roopee; a betel-nut, four anas; a talŭ, four anas; a date, two anas; a vilwŭ, four anas; a lime tree, four anas. The palms are rented partly for the sake of the liquor which is extracted from them; with the juice of the date, molasses and sugar are made; and the juice of the talŭ is used like yeast. The trunks of some of the talŭ trees present the appearance of a series of steps, the bark having been cut at interstices

Orchards of mango trees diversify the plains in every part of Bengal. The delicious fruit, exuberantly borne by them, is a wholesome variety in the diet of the Indian, and affords him gratification and even nourishment. The palmyra abounds in Véhar: the juice extracted by wounding its summit becomes, when fermented, an intoxicating beverage, which is eagerly sought by numerous natives, who violate the precepts of both the Hindoo and Mahomedan religions, by the use of inebriating liquors. The cocoa-nut thrives in those parts of Bengal which are not remote from the tropic: this nut contains a milky juice grateful to the palate, and is so much sought by the Indian, that it even becomes an object of exportation to distant provinces. The date tree grows every where, but especially in Véhar; the wounded trunk of this tree yields a juice which is similar to that of the palmyra, and from which sugar is not unfrequently extracted. Plantations of areca are common in the centrical parts of Bengal: its nut, which is universally consumed throughout India, affords considerable profit to the planters. The bassia thrives even on the poorest soils, and abounds in the hilly districts: its inflated corols are esculent and nutritious, and yield by distillation an intoxicating spirit; and the oil, which is expressed from its seeds, is, in mountainous countries, a common substitute for butter.—Clumps of bamboos, which, when once planted, continue to flourish so long as they are not too abruptly thinned, supply the peasant with materials for his buildings, and may also yield him profit." The bamboo is applied to innumerable uses by the natives: as, for the roofs, posts, sides, and doors of their houses; the oars and roofs of their boats, their baskets, mats, umbrellas, fences, palanqueens, fishing-rods, scaffolding, ladders, frames for clay idols, &c. &c. A native christian was one day, in the presence of the author, shewing the necessity and importance of early discipline: to illustrate his proposition, he referred to the bamboo used in a wedding palanqueen, which, when quite young is bent at both ends, to rest on the bearers' shoulders, and is tied and made to grow in this shape, which it retains ever after, so that, at the time of cutting, it is fit for use.

from top to bottom, to permit the juice to ooze out. The liquor falls from a stick (driven into the trunk) into a pan suspended from the tree.

Towards the latter end of October, the farmer sows wheat, or any of the other articles mentioned above, on new land, or on that from which the first harvest of rice was raised; and in the beginning of March, the wheat, barley, &c. are ripe. These kinds of grain are cut with the sickle; they are not trodden out by oxen, but beaten with a stick; and are laid up in golas. The price of wheat, in plentiful times and places, is about one mŭn, and of barley about two mŭns, for a roopee. The natives of Bengal seldom eat wheat or barley, so that the consumption of these articles in the lower provinces is not great; the few who do, boil the wheat like rice, and eat it with greens and spices fried in oil.* Barley is sometimes fried and pounded, and the flour eaten, mixed with molasses, sugar, curds, tamarinds, plantains, or some other vegetable; and is also offered to the gods and deceased ancestors. In some of the upper provinces, the wheat and barley are very excellent; and in those parts the consumption is considerable.

The different kinds of pulse cultivated in Bengal are commonly split, and fried for food; pulse make also a part of the offerings to the gods; the consumption is therefore pretty large. Pease are sold at three or four mŭns for the roopee.

* Flour is ground by the hand, by different casts of Hindoos, and not unfrequently by women. The stones are round, about three cubits in circumference, and are made rough on the face with a chissel, and laid one upon another, with a hole in the centre of the uppermost to let down the corn. A piece of wood as a handle is fastened in the uppermost, taking hold of which the person turns it round, and the flour falls out at the edges.

From the seeds of the mustard plant the natives make the common oil, which they generally use for lamps, for anointing their bodies, and for mixing with their boiled rice; the refuse of the seed they give to cattle for food. When cheap, this oil is sold at ten or eleven sérs the roopee.*—From the seed of the sesamum they also make oil, which is used in the same manner as the last; the voidyŭs also use it as a medicine.—From the seed of the flax plant† they make linseed oil, which is eaten, burnt in lamps, and used to anoint the body. The oilman usually mixes mustard seed with this, to promote the expression of the oil, which so injures its quality, that it is unfit for painting, &c. Of the pure linseed oil, four or five sérs, and of the mixed, ten sérs, are sold for a roopee. Cows eat the refuse of the seed after the oil is extracted. —From the seeds of the taragooné plant the natives make the oil which goes by this name, and which is only used in lamps: it is sold at twelve sérs for a roopee.—From the seeds of the ricinus, castor oil is made, which is used for lamps, and also as a medicine for the rheumatism.

The cotton plant is extensively cultivated by the farmers of Bengal, who sow the seed in October, and gather the produce in April, May, or June. After the farmer has dried the seed vessels, he takes out the cotton, and sells it to merchants and others, in plentiful seasons, at four roopees the mŭn, but when more scarce, at six and even eight roopees.

Opium, says Mr. Colebrooke, is provided in the provinces of Véhar and Benares. The most tedious occupa-

* A sér is about two pounds; forty sér is a mŭn.

† The natives know nothing of the use of this fibre to make thread.

tion is that of gathering the opium, which for more than a fortnight employs several persons in making incisions in each capsule in the evening, and scraping off the exuded juice in the morning. If the greater labour be considered, the produce of a bigha of poppy, reckoned at seven roopees eight anas, is not more advantageous than the cultivation of corn.

Tobacco, it is probable, adds the same writer, was unknown to India, as well as to Europe, before the discovery of America. It appears, from a proclamation of Jahangēēr's mentioned by that prince in his own memoirs, that it was introduced by Europeans into India, either in his, or in the preceding reign. The plant is now cultivated in every part of Hindoost'han. It requires as good soil as opium, and the ground must be as well manured. Though it be not absolutely limited to the same provinces, its culture prevails mostly in the northern and western districts. It is thinly scattered in the southern and eastern provinces. In these, it is seldom seen but upon made ground; in those it occupies the greatest part of the rich land, which is interspersed among the habitations of the peasantry.

Radishes and turnips are eaten raw by the natives, or fried and eaten with rice; but are never given to cattle. The egg[n] plant, and several species of capsicum, says Dr. Carey, are also cultivated in Bengal. The fruit of this plant is much used all over India as an article of food, as is the capsicum to give a pungent taste to several Indian dishes. Other plants also are cultivated as articles of food. The cucurbitaceous plants are often

[n] Solanum melongena.

sown in the fields: the sorts most cultivated are cucumbers of two sorts, kŭrŭla,[x] tŭrvoojŭ,[y] doodhkooshee,[z] jhinga,[a] tŭrŭee,[b] kankrolŭ,[c] laoo,[d] kŭddoo,[e] koomŭrŭ,[f] or pumkin. The three last are suffered to run upon the thatch of the huts of the poor, and sometimes upon a bamboo stage, and produce fruit sufficient for the expenditure of the cultivators, besides furnishing a large quantity for the market. The sweet potatoe;[g] another variety of a white colour, and a small species of yam, the root of which is about the size of a goose's egg, are cultivated in Bengal. Three varieties of the kŭchŭ[h] of the Hindoos occupy a considerable portion of the soil of some districts, and the produce is as important as potatoes to the people of England.[i] The sugarcane is pretty generally cultivated in Bengal; numbers plant this cane in corners of their fields, that they may obtain molasses for their private use. The following is the method of cultivation: in March, at the time of cutting the canes, the farmer cuts off the tops, and plants them in mud, by the side of a piece of water. They remain in this state about ten or fifteen days, during which time he ploughs the ground which is to receive them, eight or ten times over, till the earth is reduced to powder. Taking the cuttings out of the mud, he strips off all the leaves a second time, and makes the stalk quite smooth; and then plants them in holes made at proper distances, putting two or three cuttings in each hole. At this time he waters and raises the mould round them; some put the refuse of linseed

[x] Momordica carantia. [y] Cucurbita citrullus.
[z] Trichosanthes anguna. [a] Luffa pentangula. [b] Luffa acutangula.
[c] Momordica mixta. [d] Cucurbita lagenaria. [e] Cucurbita alba.
[f] Cucurbita pepo. [g] Convolvulus batatus. [h] Arum esculentum.
[i] See Remarks on the state of Agriculture in the district of Dinagepore, by the Rev. Dr. Carey. *Asiatic Researches*, vol. x.

mixed with water upon the soil which surrounds them. In general, about this time rain descends.[k] In twenty days more he weeds the ground around the young canes, and, should there have been no rain, he again waters them. The leaves have now put forth, and the young plants arisen: he strips these leaves partly off, and wraps them round the canes, that the wind may have access to the plants; and he repeats this several times, and waters and weeds them as it may be needful during the six following months. In December or January, he cuts the canes, and sells them in the market, or makes molasses.[l]

[k] The Bengal cultivator, though destitute of a barometer, is commonly very sagacious in his prognostications about the weather. His reasonings on this subject are exactly like those of the Jews, Matt. xvi. 2, 3. As in some parts of the year his all depends on rain, he dislikes very much "clouds without water;" and can feel the force of the latter comparison when applied to the wicked, much more strongly than a person living in a climate like that of England.

[l] The sugarcane, says Mr. Colebrooke, whose very name was scarcely known by the ancient inhabitants of Europe, grew luxuriantly throughout Bengal in the remotest times. From India it was introduced into Arabia, and thence into Europe and Africa. A sudden rise in the price of sugar in Great Britain, partly caused by a failure in the crops of the West Indies, and partly by the increasing consumption of this article throughout Europe, was felt as a serious evil by the British nation. Their eyes were turned for relief towards Bengal; and not in vain. An immediate supply was obtained from this country; and the exportation of sugar from Bengal to Europe, which had commenced a few years earlier, still continues; and will, it is hoped, be annually increased to meet the growing demand for it. From Benares to Rŭng-poorŭ, from the borders of Assam to those of Kŭtŭkŭ, there is scarcely a district in Bengal, or its dependant provinces, wherein the sugarcane does not flourish. It thrives most especially in the provinces of Benares, Véhar, Rŭng-poorŭ, Veerbhoomee, Vŭrdhŭmanŭ, and Médineepoorŭ; it is successfully cultivated in all: and there seems to be no other bounds to the possible production of sugar in Bengal but the limits of the demand and consequent vent of it. The growth for home consumption, and for the inland trade, is vast, and it only needs encourage-

The mill used in this work is of the most simple and clumsy construction: the trunk of a tree, about seven cubits long, is put into the earth to the depth of about two cubits, leaving three cubits above ground, excavated at the top about a foot deep, and perforated, near the bottom, to let out the liquor. Into this excavation falls another trunk of a tree like a pestle, which passes through a hollow piece of wood resembling a hopper, in which is placed the cane, cut into small lengths. From this pestle is suspended a lever, to which five or six bullocks are fastened to draw it round, and thus bruise the sugarcane. A board is hung to the lever, and stones put on it, to preserve the balance. Sometimes a man sits on this board for this purpose, and goes round with the machine. To prevent the lever from sinking down, it is tied to the top of the trunk which is fastened in the ground. This mill is called Mŭhashalŭ. The oil mill is upon the same construction, but smaller, and requires only one bullock. The Hindoos have another mill, called Chŭrkee, which is in the form of two screws, rolling one upon another. At each end two persons sit to turn the screws round; and in the middle, on each side, two other persons sit, and receive and give back the lengths of the cane till the juice is sufficiently squeezed out. A pan is put beneath to receive the juice, which is afterwards boiled into molasses, from which the Hindoos make sugar, sugar-candy, and many sorts of sweetmeats.

ment to equal the demand of Europe also. It is cheaply produced, and frugally manufactured. Raw sugar, prepared in a mode peculiar to India, but analogous to the process of making muscovado, costs less than five shillings sterling per cwt. An equal quantity of muscovado sugar might be here made at little more than this cost; whereas, in the British West Indies, it cannot be afforded for six times that price.

No argument, says Mr. Colebrooke, occurs against the probability of annotto, madder, coffee, cocoa, cochineal, and even tea, thriving in British India. India does furnish aloes, asafœtida, benzoin, camphire, cardamums, cassia lignea and cassia buds, arrangoes, cowries, China root,[m] cinnabar, cloves, cinnamon, nutmegs, mace, elephants' teeth, gums of various kinds, mother of pearl, pepper, (quicksilver, and rhubarb, from China,) sago, scammony, senna, and saffron; and might furnish anise, coriander, and cumin seeds, and many other objects, which it would be tedious to enumerate.

The soil of the lower parts of Bengal, as far as the tide reaches, is a porous clay, on a substratum of very black clay, which lies at a greater or less depth, according to circumstances. That of the middle parts of Bengal is a rich deep loam, and that of the upper parts north of the Ganges, is diversified with loam and clay; most of the lower lands, on the margins of the rivers, being loamy, and the higher lands clay. In some instances, however, this order is inverted, the lower parts being clay, and the high lands loam. The Hindoos seldom manure their land.[n]

[m] China root grows naturally on the mountains near Sylhet; has been introduced into the Mission Garden, Serampore, and might be cultivated to any extent.

[n] The general soil of Bengal is clay, with a considerable proportion of silicious sand, fertilized by various salts, and by decayed substances, animal and vegetable. In the flat country, sand is every where the basis of this stratum of productive earth: it indicates an accession of soil on land which has been gained by the dereliction of water. The progress of this operation of nature presents itself to the view in the deviations of the great rivers of Bengal, where changes are often sudden, and their dates remembered.—*Mr. Colebrooke.*

The author collected observations on the state of the weather in Bengal, during the year 1804, which were presented to the reader at large in the former edition: the result of the whole will be found in the following summary, which he knows not where to introduce with more propriety than in this place:

From that statement it appeared, that in what the natives call the cold, or harvest, season, viz. from about the middle of November to the middle of January, the thermometer stood, in November, at from 75 to 80; in December, from 66 to 70.

In the dewy season, viz. from the middle of January to the same period in March, the thermometer was from 74 to 88. In the former part of January it was very cold, but afterwards, (in consequence of the haziness of the atmosphere), it became warmer, and the thermometer ascended up to 90. Still, however, down to the end of February, the air was cool and pleasant, though woollen clothes became rather burdensome to those persons who do not spend their days under the pŭnkha.[o]

In what the natives call the vŭsŭntŭ, or budding time,

[o] The pŭnkha is a frame of wood about twelve feet long, three or four feet wide, and two inches thick, covered with canvas, and suspended by ropes from the top of the room. It is generally hung over the dining table, and is drawn and let go again, so as to agitate the air, by a servant standing at one side of the room. In the hot weather, some Europeans sit under the pŭnkha from morning till night, and place their couches under it, when they take a nap; several are kept going in the churches at Calcutta during divine service. A leaf of the Corypha umbraculifera, with the petiole cut to the length of about five feet, and pared round the edges, forms a very excellent fan, which, when painted, looks beautiful, and which is waved by a servant standing behind the chair.

viz. from the middle of March to the same period in May, the thermometer was from 85 to 95. The hot winds began in March, and became hotter in April.[p] Towards the latter end of March, the violent winds, called the north-westers, commence; and during this season the atmosphere is very often lowering, but the rain is seldom heavy, except during the storm.

In the hot season, viz. from the middle of May to that period in July, the thermometer, in May, ascended from 85 to 93, 94, and even to 99, and, in the former part of June, from 95 to 98. During these months, the heat is often very oppressive; the body is in a state of continual perspiration, even in the shade, and two or three changes of linen are sometimes necessary in the course of the day.

In the wet season, viz. from the middle of July to the same period in September, the author found the thermometer, upon an average, to be from 85 to 90. From this it will be seen, that the rains have a considerable effect upon the air, so as to sink the thermometer eight or ten degrees, yet in this season the want of air becomes very oppressive.

In what the natives call the sŭrŭd, or sultry season,

[p] In order to cool the hot wind on its entrance into the house, Europeans place what are called tatees in the windows and door-ways. These tatees are made of the fragrant roots of the andropogon muricata, (kŭs-kŭs) spread and fastened upon a frame the size of the window or door, and laticed with split bamboos. The wind easily penetrates these tatees, which are kept wet by a servant's throwing water upon them; and thus the wind, as it enters the room, is most agreeably cooled, and by this contrivance, even in the hot winds, the heat in rooms becomes more tolerable than in times when the atmosphere is close and sultry.

viz. from the middle of September to the same period in November, the thermometer appears to have stood, upon an average, at from 86 to 90.

The rains seldom end before the middle of October, except the season be very dry. Were it not that the rains have such an important effect upon the productions of the earth, and did they not so agreeably change the face of nature, people would wish them at an end long before the season expires. In the rains, every thing grows mouldy, the white ants multiply into myriads, and devour all before them; it is difficult to preserve woollen clothes, and a thousand other things from decay.

In September and in the beginning of October the natives die in great numbers. Three fourths of those who die during the whole year, it is said, die in July, August, September, and October.

Some Europeans are more healthful at one period of the year, and some at another, but the longer a person stays in India, the more he is affected by the cold. A simple and light diet, a tranquil mind, caution against sudden changes in the air, and moderate exercise, seem to be the most necessary things in Bengal to preserve health.

The cold is scarcely ever so great as to produce ice, except in the northern parts. Yet many poor, for want of clothing, suffer much in the cold season, and numbers of cattle perish through cold and want of food. The natives complain much more of the cold than of the heat; and yet the heat is sometimes so intense, that even native travellers are struck dead by it. The storms of wind and

rain are frequently tremendous, tearing up trees, overturning houses, &c.; and in the wet season, at times, the rain descends in sheets rather than in drops, so that in less than twenty-four hours a whole district is overflowed.

The hot winds are trying, especially in the upper provinces, though some Europeans are very healthful at this season. Through what is called the prickly heat, the bodies of multitudes, especially new-comers, are almost covered with pimples, which prick like thorns. Exposure to the sun very often brings on bilious fevers; boils are also very common during the hot season. I have sometimes wondered that the rheumatism should be so prevalent in Bengal, but I suppose it is owing to the heat leaving the body in so unfit a state to bear the chills of the night air; still the fishermen, exposed to the blazing sun through the day, sleep without apparent harm in the open air on their boats all night, almost without any covering: it is common too for multitudes of the natives to sleep under trees, and even in the open air by the side of their shops or houses. In this respect, we see that the body is whatever habit makes it: he who sleeps on a stone or a a board, is as much refreshed as the man who lies on a feather-bed; and he who sleeps on his open boat, or in a damp place in the open street, with a rag for a coverlid, sleeps as soundly as the man who shuts up his room for fear of the night-dews, and creeps under a thick coverlid, tucking the curtains round him.[*] Many poor natives

[*] Gauze, or what are called musquitoe curtains, are absolutely necessary in this country, these insects being peculiarly troublesome. Millions upon millions infest the houses in Calcutta, where even a plough-boy would in vain seek rest unless protected by curtains. Possessing this advantage, a person will scarcely be able to sleep; for these troublesome guests haunt the bed, hang on the curtains, and excite in the person, half asleep, the fear

sleep in places, where, if some people were to set their feet they would receive cold. Almost on the soft earth, with a single cloth for their covering, multitudes may be seen every night lying by the side of the street in Calcutta. One night's lodging of this kind would, in all probability, hurry a European to his grave.

Were I disposed to pursue a contrast between the climate of Bengal and that of England, it would be easy to turn the scale on either side. For instance, it might be said, that in Bengal nature always appears in an extravagant mood. In the rainy season, during several months, the rains descend in torrents, inundate the plains, and by giving an amazing stimulus to vegetation, transform the whole country into a wilderness. In the summer, the beams of the sun smite to death the weary traveller, and burn the earth to a cinder. When the winds blow, they either scorch you, or rise into an infuriated tempest,

that they are coming to attack him in a body, like a pack of blood-hounds. Their proboscis is very long; and, as soon as it enters the flesh, it pricks very sharply; and if not driven away, the musquitoe fills himself with blood till it shines through his skin. If he be perceived when thus distended with blood, he becomes an easy prey, but if you smite him, your clothes will be covered with blood. The natives are less disturbed by these insects, as they give their skin a coating of oil; but Europeans just arrived are a delicious repast, and it often happens, that they are so covered with musquitoe bites, that it would be thought they had caught the measles. When a person is very irritable, he scratches his arms, legs, &c. till they become full of wounds, and he thus inflicts on himself still greater torments. A curious scene is exhibited when a European is disappointed in obtaining curtains: he lies down, and begins to be sleepy perhaps, when the musquitoes buz about his ear, and threaten to lance him. While he drives them from his ears and nose, two or three sit on his feet, and draw his blood; while he is aiming his blows at those on his feet, others again seize his nose, and whatever part assumes the resting posture, that part becomes a prey to the musquitoes, who never give up the contest till they have sucked to the full; and can never be kept off, but by the person's sitting up, and fighting with them all night.

hurling to destruction the tall pines, and the lowly dwellings of the cottagers; and even the cold of Bengal was well described by an honest Scotchman, "I can bear the chilling blasts of Caledonia, but this—this cold, I know not what to do with it." I might add, that in Bengal the flowers are not so sweet, the birds do not sing so charmingly, the gardens are not so productive, the fruit is not so various and delicious, nor are the meadows so green as in England.

On the other hand, it might be urged, that in Bengal we have none of the long and dreadful frosts, killing every vegetable, as in England; none of that sleety, dripping, rainy weather that is experienced there, so that in a sense it rains in England all the year round, while in Bengal the sky is clear the greater part of the year. In England the days are so gloomy, that multitudes sink into a despondency which terminates in insanity, and many die by their own hands; there the harvest is often destroyed by bad weather, or fails for want of sun. In England, many perish in the snow, and with the cold; your fingers ache, and your back is chilled, even by the fire-side, and multitudes die of colds, consumptions, asthmas, and many other diseases, the effects of the climate.

Now, by softening down the disadvanges, and bringing forward the favourable circumstances, on either side, how easy would it be to mislead a person who had not seen both countries. If a fair and just comparison be formed between England and Bengal, as it respects climate, I should think England ought to have the preference, but not in the degree that some persons imagine;[1]

[1] If the following *extraordinary* assertion of Forster, in his notes to

it is most certain, that the middling and lower orders do not suffer so much from the weather in Bengal as the same classes do from the cold and wet in England; for to resist the heat, a man wants only an umbrella made of leaves, or he may sit under a tree; while, to resist the cold, rain, hail, and snow of a northern climate, without thick clothes, a good fire, and a warm house and bed, he is in danger of perishing.

If there be any thing peculiar to Bengal which makes it unhealthful, it is, no doubt, the flatness of the country, and its consequent inundations and stagnant waters.

7th Class. From a kshŭtriyŭ and a female shōōdrŭ arose the Napitŭs,[u] or *barbers*. The Hindoos, even the poorest, not only never shave themselves, they never cut their own nails; and some barbers devote themselves to the work of cleaning ears. These persons may be seen in the streets, with a kind of skewer, covered at one end with cotton, in their hands, seeking employment. The wives of the barbers cut the nails, and paint the feet and

Bartolomeo's Voyage to the East Indies, be just, the preference must certainly be given to the climate of England: "The intense heat in the tropical regions is destructive both to men and animals. At Calcutta, which lies at a considerable distance from the line, wild pigeons sometimes drop down dead at noon, while flying over the market-place. People who are then employed in any labour, such as writers in the service of the East India Company, whose correspondence often will not admit of delay, sit naked immersed up to the neck in large vessels, into which cold water is continually pumped by slaves from a well. Such a country cannot be favourable to health or longevity."—We should think not. What say you, writers to the Hon. Company, up to the neck in water;—is not this an abominable country?

[u] One of the Hindoo poets has fixed a sad stigma on the barbers, by a verse to this purport:—*Among the sages, Narŭdŭ,—among the beasts, the jackal—among the birds, the crow—and among men, the barber—is the most crafty.*

the hands, of the Hindoo women; these women never have their hair cut; the more and the heavier it is, the more ornamental it is considered; they wash it by rubbing clay into it at the time of bathing.[x] Rich men are shaved every day; the middling ranks once in six or eight days, and the poor ones in ten or fifteen. The poor give about a farthing; the middling and upper ranks, about a half-penny a time. The barber makes use of water, but not of soap; yet the Hindoo manifests the utmost patience while he shaves all round the head, (leaving a tuft of hair in the middle at the back of the head, which is commonly tied in a knot), his upper lip, chin, forehead, armpits, sometimes his breast, his ears, the inside of his nose, his wrists, and ancles, round his eye-brows, &c. Some do not shave the upper lip; and mendicants leave the whole beard. Shaving is never done in the house, nor in a shop,[y] but sometimes under a small shed, or a tree; very often in the street or road. The Hindoos do not wear wigs: the climate does not require it; and it would shock their feelings exceedingly to wear the hair of another, especially of a dead man.

The barbers, like their English brethren, dabble a little in pharmacy; but they neither bleed people, nor draw teeth, these remedies being seldom resorted to in Bengal. They cut the finger and toe nails with an instrument like an engraver's tool; and with another they

[x] They consider their hair as an essential ornament, and the cutting it off as a shocking degradation, the mark of widowhood. "If it be a shame for a woman to be shorn or shaven, let her be covered." 2 Cor. xi. 5. The Hindoo women are very careful also to have their heads covered, and never fail to draw the veil over their faces on the approach of a stranger.

[y] The barbers have no poles, nor are there any such things as sign-boards against the shops in Bengal.

probe wounds. The barber wraps in a cloth his razor, tweezers, comb, a small mirror, a whet-stone, a strap, &c.

Many of the barbers peruse books in the colloquial dialects, and a few have even gained a smattering of English and Persian. Some pursue other callings, and are corn-merchants, shopkeepers, servants to native merchants, &c.

8th Class. From a kshŭtriyŭ and a female shōōdrŭ sprung the Modŭkŭs, or *confectioners.* They make and sell nearly a hundred different sweetmeats, principally composed of sugar, molasses, flower, and spices. Except the cocoa-nut, they never use fruit in sweetmeats. The Bengalēēs, if their circumstances admit of such an indulgence, eat large quantities of sweetmeats every day, and give them to their children to the injury of their health. At weddings, shraddhŭs, and at almost every religious ceremony, sweetmeats are eaten in large quantities: the master of a feast is praised, in proportion to the quantity of sweetmeats offered to the image. If a market-place contain a hundred shops, twelve or fifteen of them will belong to confectioners. These sweet things, however, are not very delicate, if compared with those made in Europe. Some persons of this cast are farmers, merchants, servants, &c. A degree of wealth is acquired by a few, and many are able to read the popular tales and poems in Bengalēē.

9th Class. From a shōōdrŭ and a female kshŭtriyŭ arose the Koombhŭkarŭs, or *potters,* who make a considerable variety of earthen ware, plaister houses with clay, also make bricks, tiles, spouts, balustrades, and those images, which, after having been worshipped certain days,

are thrown into the rivers or pools; as well as a number of playthings, as birds, horses, gods, coaches, and elephants, which are painted or gilt. Bricks, which are also made by other casts, are sold at one roopee twelve anas, or two roopees, the thousand; but they are not so good as those made in England. The brick-kilns assume a pyramidical form; a moderate kiln contains about two hundred thousand bricks. The potters also dig wells, and make the round pots with which they are cased,[z] the edges of which lap over each other, and form a solid wall of pots, far more compact than any brick work, and descending, in some instances, one hundred and fifty cubits below the surface of the earth. Each pot is about two inches thick, and a foot deep.

Many articles made by the Hindoo potters resemble the coarse earthen ware used by the poor in England. They do not glaze their common pots; nor have they any thing like porcelain, or the white jugs or basons of England; all their wares being made of brown clay, to which they give a lighter or darker colour in baking. The potter sells his wares in the market, scarcely ever at his own house. A few of the potters are men of some property; and many can read the popular stories in Bengalee.

10th Class. From a shōōdrŭ and a female kshŭtriyŭ arose the Tatees, or *weavers*, the six divisions of whom have no intercourse, so as to visit or intermarry with each other. These shōōdrŭs are numerous in Bengal, yet, except in their own business, they are said to be very ignorant. Their loom is in substance the same as the English, though much more simple and imperfect. They

[z] The Bengalēēs have no pumps, and consequently procure their drinking water almost wholly from pools or rivers; few wells produce good water.

lay the frame almost on the ground, and sitting with their feet hanging down in a hole cut in the earth, they carry on their work.

Women of all casts prepare the cotton-thread for the weaver, spinning the thread on a piece of wire, or a very thin rod of polished iron, with a ball of clay at one end; this they turn round with the left hand, and supply the cotton with the right. The thread is then wound upon a stick, or pole, and sold to the merchants or weavers. For the coarser thread, the women make use of a wheel very similar to that of the English spinster, though upon a smaller construction. The mother of a family, in some instances, will procure as much as from seven to ten shillings a month by spinning cotton.

The coarse cloths worn by the natives are made in almost every village; the better sorts, in the neighbourhood of Shantee-poorŭ, Goorŭpŭ, Hŭree-palŭ, Vŭrahŭ-nŭgŭrŭ, Chŭndrŭ-kona, Dhaka, Rajbŭl-hatŭ, Krishnŭ-dévŭ-poorŭ, Kshēērŭpaee, Radha-nŭgŭrŭ, Bélŭkoochee, and Hérélŭ.

The Hon. Company have factories at Shantee-poorŭ, Pérooa, Dwarŭhata, Kshēērŭpaee, Radha-nŭgŭrŭ, Ghatalŭ, Dhaka, Maldŭ, Jŭngēē-poorŭ, Rajŭmŭhŭl, Hérélŭ, Bélŭ-koochee, Nŭdēēya, Ramŭ-poorŭ, Boyaliya, Sonar-ga, Chŭndrŭ-kona, and Vēērbhōōmee, where advances are made to the weavers, who, in a given time, produce cloths according to order. At the Dhaka factory, some years ago, cloths to the value of eighty lacks of roopees were bought by the Company in one year.[a] At Shantee-poorŭ,

[a] This fact was mentioned to me by a gentleman in the service, but the exact year I do not remember.

I am informed, the purchases, in some years, amount to twelve or fifteen lacks; at Maldŭ to nearly the same sum, and at other places to six or twelve lacks. I give these amounts from bare report.

Bengalee merchants have numerous cloth factories in different parts of the country; and some employ annually 20,000, others 50,000, others a lack, and others two or three lacks, of roopees, in the purchase of cloths.

At Shantee-poorŭ and Dhaka, muslins are made which sell at a hundred roopees a piece. The ingenuity of the Hindoos in this branch of manufacture is wonderful. Persons with whom I have conversed on this subject say, that at two places in Bengal, Sonar-ga and Vikrŭm-poorŭ, muslins are made by a few families so exceedingly fine, that four months are required to weave one piece, which sells at four or five hundred roopees. When this muslin is laid on the grass, and the dew has fallen upon it, it is no longer discernible.

At Baloochŭrŭ, near Moorshŭdŭbad, Bankoora, and other places, silks are made, and sold to the Company and to private merchants. The silk weavers are, in a great measure, a distinct body from the cloth-weavers.

Blankets are made in Bengal, and sold at a roopee each; but they are very coarse and thin. Indeed, the wool, or rather hair, which grows on the Bengal sheep, is so short and coarse, that a warm garment can scarcely be manufactured from it.

A thick cloth, called tŭsŭrŭ, is made from the web of the gootee insect in the district of Vēērbhōōmee, &c.

The cloths worn by the natives are called Sharēē (women's dresses), yorŭ, dhootee, oorhanee, pagŭree (turban), t'hétee, &c. This last sort is worn by widows alone. It is perfectly white, whereas the cloth worn by married women has always attached to it a border of blue, red, or some other colour.

The cloths exported are, three sorts of mŭlmŭl, four sorts of nŭyŭnŭsookhŭ, tŭrŭmdanŭ, khasa, sŭrvŭtee, gŭrŭ, patnaee, bhagŭlpooree, dhakaee, jamdanŭ, dwooriya, charkhana, roomŭlŭ, vandipota, palŭngposhŭ, kshŭrŭ, vŭtee, long cloth, doosōōtee, téhata, boolboolchŭsma, chit, ghadéya, banarŭsee, bootidarŭ, soophŭrphénee, tarŭtorŭ, kalagila, kshēērŭshŭkrŭ, karadharee, kootnee, shooshee, dimity, bafta, &c.

Cotton piece goods, says the author of Remarks on the Husbandry and Internal Commerce of Bengal, are the staple manufacture of India. The various sorts, fabricated in different provinces, from the north of Hindoost'han to the southern extremity of the peninsula, are too numerous for an ample description of them in this place. A rapid sketch must here suffice. It will serve to convey some notion of the various manufactures distributed through the districts of Bengal and the adjacent provinces: plain muslins, distinguished by various names according to the fineness and to the closeness of their texture, as well as flowered, striped, or chequered muslins, denominated from their patterns, are fabricated chiefly in the province of Dhaka. The manufacture of the finest sorts of thin muslin is almost confined to that province: other kinds, wove more closely, are fabricated on the western side of the Delta of the Ganges; and a different sort, distinguished by a more rigid texture, does not seem to be

limited to particular districts. Coarse muslins, in the shape of turbans, handkerchiefs, &c. are made in almost every province; and the northern parts of Benares afford both plain and flowered muslins, which are not ill adapted to common uses, though incapable of sustaining any competition with the beautiful and inimitable fabrics of Dhaka. Under the general appellation of calicoes, are included various sorts of cloth, to which no English names have been affixed. They are for the most part known in Europe by their Indian denominations. Khasas are fabricated in that part of Bengal which is situated north of the Ganges, between the Mŭhanŭnda and Ichamŭtēē rivers. Cloths, nearly similar in quality, and bearing the same name, are made near Tanda, in the vizir's dominions. Baftas are manufactured in the southwest corner of Bengal, near Lŭkshmēē-poorŭ; and again, on the western frontier of Benares, in the neighbourhood of Allahabad; and also in the province of Véhar and in some other districts. Sanas are the chief fabric of Orissa; some are made in the districts of Médinēē-poorŭ; more are imported from the contiguous dominions of the Marhattas. A similar cloth, under the same denomination, is wrought in the eastern parts of the province of Benares. Garhas are the manufacture of Vēērbhōōmee; still coarser cloths, denominated gezis and gezinas, are wove in almost every district, but especially in the Dooab. Other sorts of cloth, the names of which would be less familiar to an English reader, are found in various districts. It would be superfluous to complete the enumeration. Packthread is wove into sackcloth in many places; and, especially, on the northern frontier of Bengal proper; it is there employed as cloathing, by the mountaineers. A sort of canvas is made from cotton in the neighbourhood of Patna and of Chatiga; and flannel well wove but ill

fulled, is wrought at Patna and some other places. Blankets are made every where for common use. A coarse cotton cloth, dyed red with cheap materials, is very generally used: it is chiefly manufactured in the middle of the Dooab. Other sorts, dyed of various colours, but especially blue, are prepared for inland commerce, and for exportation by sea. Both fine and coarse calicoes receive a topical dying, with permanent and with fugitive colours, for common use as well as for exportation. The province of Benares, the city of Patna, and the neighbourhood of Calcutta, are the principal seats of this manufacture; concerning which we cannot omit to remark, that the making of chintz appears to be an original art in India, long since invented, and brought to so great a pitch of excellency, that the ingenuity of artists in Europe has hitherto added little improvement, but in the superior elegance of the patterns.—The arts of Europe, on the other hand, have been imitated in India, but without complete success; and some of the more ancient manufactures of the country are analogous to those, which have been now introduced from Europe. We allude to several sorts of cotton cloth. Dimities of various kinds and patterns, and cloths resembling diaper and damask linen, are now made at Dhaka, Patna, Tanda, and many other places.—The neighbourhood of Moorshŭdŭbad is the chief seat of the manufacture of wove silk: tafeta, both plain and flowered, and many other sorts for inland commerce and for exportation, are made there, more abundantly than at any other place where silk is wove. Tissues, brocades, and ornamented gauzes are the manufacture of Benares. Plain gauzes, adapted to the uses of the country, are wove in the western and southern corner of Bengal. The weaving of mixed goods, made with silk and cotton, flourishes chiefly at Maldŭ, at Bhŭgŭlŭ-poorŭ,

and at some towns in the province of Burdwan. Filature silk, which may be considered as in an intermediate state, between the infancy of raw produce and the maturity of manufacture, has been already noticed. A considerable quantity is exported to the western parts of India; and much is sold at Mirza-poorŭ, a principal mart of Benares, and passes thence to the Marhatta dominions, and the centrical parts of Hindoost'han. The teser, or wild silk, is procured in abundance from countries bordering on Bengal, and from some provinces included within its limits The wild silk worms are there found on several sorts of trees, which are common in the forests of Sylhet, Asam, and Dekhin. The cones are large, but sparingly covered with silks. In colour and lustre too, the silk is far inferior to that of the domesticated insect. But its cheapness renders it useful in the fabrication of coarse silks. The importation of it may be increased by encouragement; and a very large quantity may be exported in the raw state, at a very moderate rate. It might be used in Europe for the preparation of silk goods; and, mixed with wool or cotton, might form, as it now does in India, a beautiful and acceptable manufacture.[b]

11*th Class*. From a shōōdrŭ and a female kshŭtriyŭ arose the Kŭrmŭkarus, or *blacksmiths*, who are not very numerous: in populous villages there may be two or three families, but in some districts six or eight villages contain scarcely more than one. Under the superintendance of a European, the Bengal blacksmith becomes a good workman, but every thing which is the offspring of his own genius alone, is clumsy and badly finished.

[b] I hope the author will excuse the alterations made in the writing of the names in this article.

Amongst other articles, he makes arrows, bill-hooks, the spade-hoe, the axe, the farmer's weeding knife, the plough-share, the sickle, a hook to lift up the corn while the oxen are treading it out; as well as nails, locks, keys, knives, chains, scissars, razors, cooking utensils, builders' and joiners' tools, instruments of war, &c. Very few of these shōōdrŭs are able to read.

12th Class. From a voishyŭ and a female kshŭtriyŭ arose the Magŭdhŭs, viz. persons employed near the king to awake him in the morning, by announcing the hour, describing the beauties of the morning, lucky omens, and the evils of sloth; repeating the names of the gods, &c. They likewise precede the king in his journies, announcing his approach to the inhabitants of the towns and villages through which he is to pass.[c]

13th Class. From a kshŭtriyŭ and a female bramhŭn arose the Malakarŭs, or *sellers of flowers.* They prepare the wedding crown for the bridegroom, as well as the lamps and the artificial flowers carried in the marriage procession.[d] The malakarŭs also make gun-powder and fire-works; work in gardens; sell flowers to the bramhŭns for worship,[e] and to others as ornaments for the neck, &c.

[c] Another cast of people go two or three days' journey before the king, and command the inhabitants to clear and repair the way; a very necessary step this in a country where there are no public roads. "Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth."

[d] This crown is principally made with the stalk of a species of millingtonia, covered with ornaments, and painted with various colours; the lamps are made of talk mineral, and the flowers, of millingtonia painted: they are fixed on rods.

[e] Flowers, to be presented to images, are also plucked from the trees.

14th, 15th, and 16th Classes. From a kshŭtriyŭ and a female bramhŭn arose the Sōōtŭs, or *charioteers*, and from a voishyŭ and a female shōōdrŭ, the Tilees, and Tamboōlees, or *shop-keepers*. The latter cultivate and sell the pawn leaf.[f]

17th Class. From a kayŭst'hŭ and a female voishyŭ arose the Tŭkshŭkŭs, or *joiners*. The Hindoo joiners make gods, bedsteads, window frames, doors, boxes, seats, pillars for houses, &c. They also delineate idol figures on boards, and sometimes paint the image; some engage in masonry. Formerly the Hindoo joiners had neither rule, compass, nor even a gimblet, nor indeed did the most skilful possess more than ten articles of what composes a joiner's chest of tools; but they have now added

by the worshipper, or by his wife, or children, or servants. Persons plucking these flowers, or carrying them to temples, in small baskets, may be constantly seen in a morning as the traveller passes along.

[f] No person need be told, that the use of the betle-nut, with lime, the leaves of the betle vine, and the inspissated juice of a species of mimosa, is universal throughout India. Another variety of the betle-nut, which is much softer than the common sort, is chewed singly; or with cardamums, spices or tobacco; or with the same things which were first mentioned, but loose instead of being wrapped up in betle leaves. The common areca nut is the produce of Bengal; plantations of that beautiful palm tree are common throughout the lower parts of this province, and the nut is no inconsiderable object of inland commerce. The mimosa c'hadir (or catechu, if this barbarous name must be retained,) grows wild in almost every forest throughout India. Its inspissated juice (absurdly called terra japonica) is an import from ill cultivated districts into those which are better inhabited, and need not therefore be noticed in this place. The betle vine (a species of pepper) is cultivated throughout India: and its leaves are seldom transported to any considerable distance from the place of their growth: covered vineyards containing this plant, or artificial mounds on which they formerly stood, are to be seen in the precincts of almost every town or populous village. The culture is laborious, and is mostly the separate occupation of a particular tribe.—*Mr. Colebrooke.*

a number, and, under the superintendance of a European, are able to execute very superior work. In some villages, several families of joiners, in ten others, perhaps, not two individuals of this cast, are to be found. The carpenters are in general extremely ignorant; very few are able to read.

18*th Class.* From the same casts sprang the Rŭjŭkŭs, or *washermen.* The Hindoo washerman was formerly unacquainted with the use of soap; he still makes a wash with the urine of cows, or the ashes of the plantain, or of the argemone mexicana. He does not rub the cloth betwixt his hands like the English washerwoman, but after it has been steeped in the wash, and boiled, he dips it repeatedly in water, and beats it on a board, which is generally placed by the side of a pool. He formerly knew nothing of ironing, clear-starching, or calendering; and he continues the practise of beating the clothes of the natives, after they are washed and dried, with a heavy mallet. Europeans employ these men as servants, or pay them a stipulated price, from half a crown to five shillings the hundred. They are very dishonest; frequently stealing or changing the clothes with which they are entrusted. The Hindoo women do not even wash the clothes of their own families.

19*th Class.* From a voidyŭ and a female voishyŭ sprung the Swŭrnŭkarŭs, or *goldsmiths.* The principal articles wrought by this cast are images, utensils for worship, ornaments, and sundry dishes, cups, &c. used at meals. Gold and silver ornaments[g] are very much worn by Hin-

[g] The fear of thieves was so great under the native governments, that persons were afraid of wearing costly ornaments, and often buried their property, in a brass or an earthen pot, in the earth: adding a lock of hair,

doos of both sexes; even persons in the lowest circumstances, in large towns, wear gold or silver rings on their fingers. The work of the swŭrnŭkarŭs is very imperfectly finished. For very plain work, they charge one ana, for superior work two, three, or four anas, upon the weight of a roopee. They are charged, even by the shastrŭs, with a strong propensity to commit frauds, by mixing inferior metals with silver or gold. Raja Krishnŭ-Chŭndrŭ-Rayŭ cut off the hands of a goldsmith, who had mixed inferior metals in a golden image of Doorga; but afterwards, for his dexterity, granted him and his heirs an annual pension of a thousand roopees.

20th Class. From the same casts sprung the Soovŭrnŭbŭnikŭs, who are chiefly money-changers, though called *bankers*. The private property of two or three native bankers in Calcutta, it is said, amounts to not less than a million of roopees each: they have agents all over the country, through whom they carry on business, allowing ten per cent. interest on money. They buy and sell old gold and silver; also the shells (kourees) used as money; and examine the value of wrought gold and silver. Some persons of this cast are employed by merchants and others to detect counterfeit money.

Each roopee contains in silver the value of fourteen anas, two anas being added for the expense of coining. Counterfeit roopees of the same weight as the current one are found in circulation; the persons issuing them, coin at less expence than at two anas the roopee. These bŭnikŭs stand charged with almost the same propensity

a broken kouree or two, and some ashes, as a charm to secure it from the grasp of the messengers of Koovérŭ, the god of riches;—in other words, *they feared that their own god would plunder their houses!*

to commit frauds as the goldsmiths: some of them have, from the lowest state of poverty, raised themselves to the possession of immense wealth, several of the richest Hindoos in Calcutta belonging to this cast.

21st Class. From a gopŭ and a female voishyŭ arose the Toilŭkarŭs, or *oilmen*, who prepare the oil, as well as sell it. They purchase the seeds, from which they prepare, in the mill erected in a straw house adjoining to their own, five kinds of oil. The oilmen are generally poor and ignorant: a few have acquired a trifling patrimony. The Hindoos use only oil lamps in their houses, knowing nothing of the use of candles.[h]

22d Class. From the same casts sprung the Abhēērŭs, or *milk-men.* Several other casts sell milk, but these are the persons to whom this employment properly belongs. They are very illiterate.

The common Hindoo cow seldom gives more than about a quart of milk at a time, which is sold for twopence. The milkman who depends wholly on his business, keeps a number of cows, and feeds them in the house with broken rice, rice straw, mustard seed from which the oil has been extracted, &c. He very rarely sends them out to graze.[i] The men milk the cows, cut

[h] Among the many domestic conveniences introduced among civilized nations, of which the poorer Hindoos know nothing, may be reckoned, chairs, tables, couches, knives and forks, spoons, plates, dishes, almost all the apparatus of a cook-room, pins, buttons, buckles, needles, soap, stockings, hats, &c. &c. The poor have only one garment, and that a mere shred of cloth; three parts of the male population never wear shoes; modest women never wear them. The value of all the household furniture of a common Hindoo day-labourer will not amount to more than ten or twelve shillings.

[i] To obtain food for horses, grass is cut up even by the roots.

straw, and feed them; the women gather the dung, and dry it in cakes for fuel, and it is actually sold in the markets as fuel. The milkman also sells the urine of cows to washermen; he likewise sells curds, whey, and clarified butter.[k] A good milch-cow is worth sixteen or twenty roopees; a bullock, six. For an account of the worship of the cow, see the preceding volumes.

23d Class. From a gopŭ and a female shōōdrŭ arose the Dhēēvŭrŭs, or *fishermen.* Several casts follow this employment, and use a variety of nets: some of the nets are very large, requiring two boats to spread them out, and to take them up: they frequently go on the water at night, hoping for more success than in the day. Many persons obtain very large sums of money by farming pools, brooks, lakes, &c. as, after the rivers attain a certain height, these pieces of water are crowded with fish. Almost all the Hindoos eat fish with their rice, though some voishnŭvŭs, and very religious persons, abstain even from fish. In a boiled state, fish was formerly offered to the gods, and reckoned among the bloody sacrifices. The fishermen are very hardy, sustaining, in a surprizing manner, exposure to a burning sun in the day, and to the night dews, when lying almost naked on their boats; they are very industrious, but continue poor and illiterate. The wives of the fishermen, laying aside all the natural timidity of the Hindoo female, sell the fish in the market, and approach a considerable way towards their sisters of Billingsgate.

24th Class. From the same casts sprung the Shoundikŭs, or *distillers,* who make several kinds of arrack, the

[k] Stale butter, made hot over the fire, to prevent its becoming more rancid.

most common of which is called dhénoo ; and the principal ingredients in which are rice, molasses, water, and spices. These spices are said to be made up by certain druggists, in the district of Burdwan, from the roots of one hundred and twenty-six different plants. The distillers place 80lb. of rice, and the same quantity of molasses and spices, in a jar containing 160lb. of water; and close the mouth of the jar with clay, to prevent the entrance of the external air ; in this state it continues, in the hot weather, five or six days, and in the cold weather, eight or ten. After this, the liquor is carried to the still, which, like every other article of Hindoo mechanism, is extremely simple, and even clumsy : the earthen pan containing the liquor is placed on the fire, and its mouth covered with another pan, and the crevices closed with clay. In the pan which serves for the cover, two incisions are made, in which are inserted two bamboo pipes, for conducting the steam into two pans placed beneath, and into which the other ends of the pipe are inserted. The latter pans rest on a board which is placed on a large earthen vessel full of water, and this water a person continues to throw on the pans to condense the steam. From the above ingredients, 40lb. of arrack are made, but the distillers dilute it with a considerable quantity of water. The price is about two-pence the quart : some persons drink four quarts without intoxication. Should the liquor prove too weak, the distiller steeps in it some leaves of the jŭyŭpalŭ. Another kind of arrack is called mŭtichōōrŭ, in which the ingredients are, 20lb. of rice ; 80lb. of molasses; 160lb. of water, and 180 balls of spices. The name of another kind is doyasta, the ingredients of which are nearly the same as those of the last mentioned. Another kind of spirit, called panchee, is made with fried rice, spices and water; the ingredients are not put into

the still, but are merely placed in the sun in a wide pan, and drawn out when wanted. Other kinds of spirits, as kŭmŭla, narangēē, vatavee, kayavoo, armanee, golapŭ, aravoo, and mŭjmŭ, are prepared by the Hindoo distiller, who also makes anise-seed water. The distillers also make a liquor, which they call rum, with molasses, the juice of the talŭ tree, and the bark of the vabŭla; and the proportion of each article is, of molasses 160lb., the same quantity of the talŭ juice, and 20lb. of the bark. This rum is distilled in copper vessels, the earthern ones giving it an offensive smell.

25th Class. From a malakarŭ and a female shōōdrŭ arose the Natŭs, or *dancers;* but there are at present none of this cast in Bengal. The dancing at the Hindoo festivals is performed partly by Mŭsŭlmans, and partly by different casts of Hindoos, who mix singing with dancing; the Hindoo women who dance before the idols are of different casts, collected from houses of ill-fame; at the entertainments called yatrŭ, different casts dance and sing. The feelings of the Hindoos are exceedingly shocked at seeing the English ladies degrading themselves (as they call it) into dancing girls.

26th Class. From a shōōdrŭ and a female bramhŭn arose the Chandalŭs, who are chiefly employed as fishermen or day-labourers.

27th Class. From a shōōdrŭ and a kshŭtriyŭ female arose the Chŭrmŭkarŭs, or *shoe makers.* This despised cast makes shoes from different skins, and even from that of the cow, which are sold for four-pence or sixpence a pair; a better kind, which will last two years, for one shilling and sixpence. Several kinds of gilt and orna-

mented shoes are brought for sale from the upper provinces into Bengal; these cost as much as from three to forty roopees a pair. The shoemakers are also employed as musicians at weddings, feasts, and religious ceremonies; the horrid din of their music reminds a European, that these men have been used to no sound except that of the hammer on the lap-stone.

28*th Class.* From a rŭjŭkŭ and a female voishyŭ sprung the Patŭnees, or *ferrymen*, who are much employed in Bengal, where there are so few bridges (there are none over large rivers). In some places, the ferry boats are much crowded, and in stormy weather they frequently upset, when multitudes perish: this is particularly the case near Calcutta, where the current is very rapid.

29*th Class.* From an oilman and a voishyŭ female arose the Dolavahēēs; persons employed as fishermen, palanqueen bearers, &c.

30*th to the* 38*th Class.* From a Magŭdhŭ and a female shōōdrŭ arose the Malas, another class of *fishermen.* From a shōōdrŭ and a female kshŭtriyŭ arose the Chasakoivŭrtŭs who are employed in *agriculture.* From a voishyŭ and a female kshŭtriyŭ arose the Gopŭs, a class of *milkmen.* From a bramhŭn and a female shōōdrŭ arose the Varooees, sellers of the panŭ leaf. From a Malakarŭ and a female shōōdrŭ arose the Shavŭkŭs. From a Magŭdhŭ and a female shōōdrŭ arose the Shikarēēs, or *hunters.* From a goldsmith and a female voishyŭ arose the Mŭlŭgrahēēs, or *sweepers.* From the same casts also sprung the Koorŭvŭs. From a shoemaker and a female voishyŭ arose the Tŭkshŭnŭs.

39th Class. From a dhēēvŭ and a female shōōdrŭ arose the Mŭllŭs, or *snake-catchers*, and quack doctors. They carry snakes in baskets as a shew, and, having taken out their poisonous fangs, play with them before the spectators, receiving their bite on their arms, folding them round their necks, &c. at which times they use musical instruments; but there does not appear to be any instances of serpents being affected by music, though many Hindoos believe, that they can be drawn out of their holes by the power of charms or incantations; and perhaps the Psalmist alludes to a similar opinion, when he says of the wicked, "they are like the deaf adder, that stoppeth her ear, which will not hearken to the voice of the charmer, charming never so wisely."

40th Class. From a man named Dévŭlŭ (brought into Bengal by the bird Gŭroorŭ!) and a female voishyŭ, arose the Gŭnŭkŭs, and Bądyŭkarŭs. The former wear the poita, and are called Doivŭgnŭ bramhŭns; the latter are miserable musicians; they also make different kinds of mats.

To a people who use no chairs, and few bedsteads, mats are very necessary: and a number are made in Bengal. The name of the most inferior mat is chanch, which is made from the grass khŭree,[l] and is three cubits and a half long, and two cubits and a half broad; it is sold for about two-pence. A coarse mat, called jhéntŭla, is made from the grass méliya,[m] and sold for eight anas. The dŭrmŭs, made from the reed arundo tibialis, are used to sit and sleep upon, as well as to inclose the sides and ends of the houses of the poor, twenty or thirty of which

[l] Saccharum fuscum.

[m] Cyperus inundatus.

are sold for a roopee. Of another sort, called moula, five cubits long and three and a half wide, and made from the above reed cut into small threads, eight, nine, or ten, are sold for a roopee. Another kind, used to sit and sleep upon, is made from the grass kŭchkŭchiya; thirty-two of which, four cubits long and two broad, are sold for a roopee. Sixteen mats of nearly the same dimensions as the last, made from the grass méliya, are sold for a roopee. Valandiya, a mat made at a village of this name, is very much used by the natives to sit and sleep upon: eight of them are sold for the roopee. Another kind, called katēē, five cubits long and three broad, made from the grass patēē, sells at half a roopee the pair; superior kinds are sold at one, two, three, four, five, six, and even eight roopees the pair. From the rough grass hogŭla[n] another kind of mat is made, sixty of which are sold for a roopee. From the leaves of the date and of the fan palms,[o] mats are made, sixteen of which are sold for a roopee. A very strong mat for floors, which will last many years, is made with split canes.[p] A sacred mat, used in worship, is made of the grass kashŭ,[q] and sold at different prices, from a penny to one roopee each. Another kind, the shēētŭlŭpatēēs,[r] laid on beds or couches on account of their coolness, are sold at one roopee up to five each.

41st Class From king Vénŭ, in a miraculous manner, sprung the Mléchŭs, Poolindŭs, Pookkŭshŭs, Khŭsŭs, Yŭvŭnŭs, Sōōkshmŭs, Kambojŭs, Shŭvŭrŭs, and Khŭrŭs. All Europeans are branded with the name of Mléchŭ, which word, according to the pooranŭs, denotes persons

[n] Typha elephanta. [o] Borasus flabelliformis. [p] Calamus rotang.
[q] Sacchorum spontaneum. [r] Thalia dichotoma.

who despise the gods, and partake of forbidden food; or, in other words, persons whose manners differ from those of the Hindoos. The Mŭsŭlmans are called Yŭvŭnŭs.[1]

The Hindoos generally speak of thirty-six casts of shōō-drŭs; but those here collected, from one of the smritees, amount to nearly fifty; and the names of several more might have been added.

Remarks on the effects of the Cast.—The Hindoo shastrŭs bear the most evident proofs, that the founders of this system must have been men who designed to deify themselves. We can scarcely suppose that the system originated with a monarch, for he would not have placed the regal power beneath that of the priesthood; it could only spring from a number of proud ascetics, who, however, were far from being sincere in their rejection of secular affairs, as they secured to their own order all the wealth and honours of the country, together with the service of the other three orders. Agreeably to this plan, the persons of the first order were to be worshipped as gods; all the duties of the second concentrated in this, they were to protect the bramhŭns; the third was to acquire wealth for them, and the fourth to perform their menial service: the rules for these orders were so fixed, that though the higher orders might sink into the lower, the latter could never rise, except in another birth.

The institution of the cast, so far from having contributed to the happiness of society, has been one of its greatest scourges. It is the formation of artificial orders, independently of merit or demerit, dooming nine tenths

[1] The Hindoos say, that from a sage of this name the Mŭsŭlmans are descended.

of the people, even before birth, to a state of mental and bodily degradation, in which they are for ever shut out from all the learning and honours of the country.

The distinctions of rank in Europe are founded upon civic merit or learning, and answer very important ends in the social union; but this system commences with an act of the most consummate injustice that was ever perpetrated; binds in chains of adamant nine-tenths of the people; debars them for ever from all access to a higher state, whatever their merits may be; puts a lock upon the whole intellect of three of the four orders, and branding their very birth with infamy, and rivetting their chains for ever, says to millions and millions of mankind, "You proceeded from the feet of Brŭmha; you were created for servitude."

Some persons have thought that the cast, as it respected mechanical employments, must be advantageous, since, by confining the members of one family to one trade, it secured improvement. Actual experience, however, completely disproves this theory, for Hindoo mechanics never introduce a new article of trade, nor improve an old one. I know that improvements have been made under the inspection of Europeans, but these do not enter into the argument. For native use, the same cloths, the same earthen, brass, iron, and other utensils, the same gold and silver ornaments, in use from time immemorial, unimproved, are in use at this day. But, if these mechanical employments had been thrown open to all ranks, who can say what advances might not have been made in improvement? Those who are acquainted with the effects of European skill and taste on the artists of Bengal, can see very plainly an amazing change for the better: the native

goldsmiths, joiners, smiths, shoe-makers, &c. under the superintendance of Europeans, produce work little inferior to that imported from Europe.

But not only is the cast contrary to every principle of justice and policy; it is repugnant to every feeling of benevolence. The social circle is almost invariably composed of persons of the same cast, to the careful exclusion of others. It arms one class of men against another; it gives rise to the greatest degree of pride and apathy. It forms a sufficient excuse for not doing an act of benevolence towards another, that he is not of the same cast; nay, a man dying with thirst will not accept of a cooling draught of water from the hands or the cup of a person of a lower cast. I knew a kayŭst'hŭ, whose son had rejected the cast, seek an asylum at his son's house just before death; yet so strong were the prejudices of cast, that the old man would not eat from the hands of his own son, but crawled on his hands and knees to the house of a neighbour, and received food from entire strangers rather than from his own child, though he was then on the brink of that world, where all casts are resolved into those of the righteous and the wicked. If a shōōdrŭ enter the cook-room of a bramhŭn, the latter throws away all his earthen vessels as defiled; nay, the very touch of a shōōdrŭ makes a bramhŭn unclean, and compels him to bathe, in order to wash away the stain. On the other hand, in the spirit of revenge, the toorŭs, a class of shōōdrŭs, consider their houses defiled, and throw away their cooking utensils, if a bramhŭn visit them, but they do not thus treat even a Mŭsŭlman. The kéyés, another cast of shōōdrŭs, also throw away their cooking vessels if a bramhŭn come upon their boat. In short, the cast murders all the social and benevolent feelings; and shuts up the heart of man against

man in a manner unknown even amongst the most savage tribes. The apathy of the Hindoos has been noticed by all who are acquainted with their character: when a boat sinks in a storm on the Ganges, and persons are seen floating or sinking all around, the Hindoos in those boats which may remain by the side of the river, or in those passing by at the time, look on with perfect indifference, perhaps without moving an oar for the rescue of those who are actually perishing.

What is the crime for which a person frequently forfeits his cast, and becomes an outcast and an exile for ever? Perhaps he has been found eating with a virtuous friend; or, he has embraced the religion of his conscience; or, he has visited other countries on business, and has been compelled, by the nature of his situation, to eat food not cooked by persons of his own cast. For these, or other reasons, the cast proscribes him his father's house, and if his mother consent to talk with him, it must be by stealth, or at a distance from the place which was once his home, into which he must never more enter. Hence the cast converts hospitality, friendship, and the desire to visit foreign realms, into crimes, and inflicts on the offender, in some cases, a punishment worse than death itself. Ghŭnŭshyamŭ, a bramhŭn, about thirty-five years ago, went to England, and lost his rank. Gokoolŭ, another bramhŭn, about the same time, went to Madras, and was renounced by his relations; but, after incurring some expense in feasting bramhŭns, he regained his cast. In the year 1808, a blacksmith, of Serampore, returned from Madras, and was disowned by his friends, but after expending two thousand roopees amongst the bramhŭns, he was restored to his family. In the year 1801, the mother of Kalēē-prŭsad-ghoshŭ, a rich kayŭst'hŭ, of Benares,

who had lost cast by intercourse with Mŭsŭlmans, and was called a pēēr-alee,[t] died. Kalēē-prŭsad was much concerned about presenting the offerings to the manes, and, after much intreaty and promise of rewards, at last prevailed upon eleven bramhŭns to perform the ceremonies in the night. A person who had a dispute with these bramhŭns informed against them, and they were immediately abandoned by their friends. After waiting several days in vain, hoping that his friends would relent, one of these bramhŭns, suspending a jar of water from his body, drowned himself in the Ganges!—Some years ago, Ramŭ, a bramhŭn, of Trivénēē, having, by mistake, married his son to a pēēr-alee girl, and being abandoned by his friends, died through grief. In the year 1803, Shivŭ-ghoshŭ, a kayŭst'hŭ, married a pēēr-alee girl, and was not restored to his cast till after seven years, and he had expended 700 roopees.—About the same period, a bramhŭnēē, of Vélŭ-pookhŭriya, having been deflowered, and in consequence deprived of her cast, refused all food, and expired in a few days.—In the village of Bŭjbŭj, some years ago, a young man who had lost his cast through the criminal intrigues of his mother, a widow,[u] in a state of frenzy,

[t] A nŭwab of the name of Pēēr-alee is charged with having destroyed the rank of many Hindoos, bramhŭns, and others; and from these persons have descended a very considerable number of families scattered over the country, who have been branded with the name of their oppressor. These persons practice all the ceremonies of the Hindoo religion, but are carefully avoided by other Hindoos as outcasts. It is supposed, that not less than fifty families of pēēr-alees live in Calcutta, who employ bramhŭn priests to perform the ceremonies of the Hindoo religion for them. It is said, that raja Krishnŭ-Chŭndrŭ-Rayŭ was promised five lacks of roopees by a pēēr-alee, if he would only honour him with a visit of a few moments: but he refused.

[u] On account of marriages being contracted so early in this country, the number of virgin widows is very great. The Hindoos acknowledge that almost all young widows, being excluded from a second marriage, live in a state of adultery.

poisoned himself, and his two brothers abandoned the country.—Gooroo-prŭsad, a bramhŭn, of Charna, in Burdwan, not many years ago, through fear of losing cast, in consequence of the infidelity of his wife, abandoned his home, and died of grief at Benares.—About the year 1800, a bramhŭnēē, of Shantee-poorŭ, murdered her illegitimate child, to prevent discovery and loss of cast.—In the year 1807, a bramhŭn, of Trivénēē, murdered his wife by strangling her, under the fear that he should lose cast, through her criminal intrigues.—About the year 1790, Kalēē-dasŭ, a bramhŭn, who had married, through the wickedness of a ghŭtŭkŭ, a washerman's daughter, was obliged to fly with her to Benares, but being there discovered, he sold all his property and fled, and his wife fell into a state of insanity.—In the time of raja Krishnŭ-Chŭndrŭ-Rayŭ, a bramhŭn, of Shantee-poorŭ, was charged with a criminal intrigue with the daughter of a shoe-maker: the raja forbad the barber to shave the family, or the washerman to wash for them: in this distress, they applied to the raja, and afterwards to the nŭwab, but in vain. After many pretended friends had, by fair promises, drained them of their all, the raja relented, and permitted them to be shaved, but the family have not obtained their rank to this day.

Numbers of outcasts abandon their homes, and wander about till death. Many other instances might be given in which the fear of losing cast has led to the perpetration of the most shocking murders, which in this country are easily concealed; and thousands of children are murdered in the womb, to prevent discovery and the consequent loss of cast, particularly in the houses of the koolēēnŭ bramhŭns.

Not only is a person who has lost cast deprived of his property, and renounced by his friends, but he is excluded from all the services and comforts of religion; from all its supposed benefits at and after death, and is of course considered as miserable in a future state.

The Hindoos relate a story of Vachŭspŭtee-mishrŭ, who lived about six hundred years ago, and who, for repeating the four védŭs from memory before the king of Nit'hila, received as a fee 10,000 cows. As the reception of a gift of cows is forbidden, in the kŭlee yoogŭ,[x] the friends of the pŭndit renounced him as an outcast, till he had made the proper atonement, by offering a piece of gold. And thus, a man who according to the bramhŭns, could repeat the four védŭs from memory, the repetition of the trilliteral syllable of which would remove the sins of a world, was made an outcast, because he had received a present of cows. If he had received a gift to the same amount in another form, he would have been blameless.

According to the shastrŭs, the offences by which rank is lost, are, the eating with persons of inferior cast;[y] cohabiting with women of low cast; eating flesh or drinking spirits; partaking of that which has been pre-

[x] This is forbidden both in the smritees and pooranŭs; though most of the bramhŭns, at present, find the temptation too strong to resist. A gift of gold is also forbidden.

[y] The Hindoo system is not only a system of terror as it respects the rules of the cast; but of pride, as admitting, on the one hand, no proselytes, and, on the other, branding other casts with opprobrious names, and declaring their very birth and manners infamous. Invite one of the lowest orders of shōōdrŭs to a feast with an European of the highest rank, and he turns away his face with the most marked disgust.

pared by a person of an inferior order; dealing in things prohibited by the shastrŭ, as cow-skins, fish, &c.

Persons may sink lower in cast, in cases where they do not become entire outcasts. A bramhŭn, by officiating as priest to a shōōdrŭ, does not become a shōōdrŭ, but he sinks into a despised order of bramhŭns.

Persons breaking the rules of the cast were formerly punished by the Hindoo kings; now it depends upon mere accident whether a person violating the rules of the cast be proceeded against or not. Strictly speaking, scarcely any Hindoos live according to these rules, and vast multitudes daily and notoriously violate them. In some respects, the great body of the people do that which is forbidden: as for instance, they eat rice prepared for sale by Mŭsŭlmans: here the number of offenders is so great, that the law cannot be enforced. Where a person is known to retain a Mŭsŭlman mistress, the offence is frequently winked at, unless he happens to quarrel with another, and then the latter insists upon his being excluded the cast. When only one person objects to eat or smoke with another who has forfeited his cast, he is often bribed to hold his peace; but if a number of persons object, the case is desperate; yet there are times when a delinquent forms a party in his favour, who declare, that they will retain him amongst them. Sometimes the whole village assembles, to decide about a person's retaining the cast; when, if the decision be in his favour, all his friends eat with him; if not, they refuse, and prohibit his entering their houses. There is no other form of exclusion.

Persons who have been deprived of their cast, have, in

some instances, offered large sums to regain it, but in vain. On the contrary, other offenders, who have had no enemy to oppose them, and very little that the bramhŭns could seize, have regained their cast for a mere trifle.[z] The only way of being reinstated in their rank is to give a feast to bramhŭns: all things may be obtained by pleasing this privileged order, in whose hands the cast is either a treasury chest, or a rod of iron.

After the establishment of the English power in Bengal, the cast of a bramhŭn of Calcutta was destroyed by an European, who forced into his mouth flesh, spirits, &c. After remaining three years an outcast, great efforts were made, at an expense of 80,000 roopees, to regain the cast, but in vain, as many bramhŭns of the same order refused consent. After this, an expense of two lacks of roopées more was incurred, when he was restored to his friends. About the year 1802, a person in Calcutta expended in feasting and presents to bramhŭns, 50,000 roopees to obtain his cast, which had been lost through eating with a bramhŭn of the pēēr-alee cast. After this, two pēēr-alee bramhŭns of Calcutta made an effort to obtain their cast, but were disappointed, after expending a very large sum.

Sometimes a person is restored to his cast on making

[z] Many different casts have at their head individuals called Pramanikŭs, who are consulted on all points relating to the cast. When persons wish to make a feast, they consult their pramanikŭ respecting who shall be invited, and what presents shall be given to the guests. The shōōdrŭs of one cast living in four or five villages have one pramanikŭ, who adjusts differences between the individuals of the cast over which he presides. If a person says, he will not eat with another, because he has done something contrary to the rules of the cast, the pramanikŭ sometimes adjusts the business, by reminding this man, that in *his* family also there are such and such marks of the plague.

the requisite atonement; but many affirm that the atonement benefits the party only in a future state, and does not effect his restoration to society in this world. The offering of atonement is a cow, or a piece of gold, or cloth, or a few kourees.

Such are the baneful effects of the cast on social life. But that which, more than any thing else, in the opinion of a sincere christian, condemns the cast, is the resistance which it opposes to the prevalence of the true religion. If a Hindoo be convinced of the excellency of the christian religion, he must become a martyr the same hour that he becomes a christian. He must think no more of sitting in the bosom of his family, but must literally forsake "all that he hath" to become the disciple of Christ. Liberty to obey the decisions of the mind, and the convictions of conscience, has ever been considered as one of the most important birth-rights of a rational being; but the cast opposes all the rights of reason and conscience, and presents almost insurmountable obstacles to the progress of truth.

The loss of cast, however, loses half its terrors where a person can obtain society suited to his wishes: the chains of the cast, too, are severely or lightly felt in proportion to a person's worldly incumbrances: an unmarried person finds it comparatively easy to leave one order of society and enter into another. I have seen some who have lost cast, quite as happy as those possessed of all that this distinction could bestow: many of the pēēr-alees are possessed of large property, and are invited to Hindoo festivals without reserve; with this difference only betwixt them and other Hindoos, that they do not mix with the other casts at the time of eating; but this exists also

among different ranks of bramhŭns: a bramhŭn of high rank will not eat in the same house, and at the same time, with a bramhŭn of low cast.

In some parts of India, the natives do things with impunity which in other parts would cause the loss of cast. In the upper provinces, the regulations of the cast relative to eating are less regarded than in Bengal; while the intermixture of the casts in marriage is there guarded against with greater anxiety.

Thousands of Hindoos daily violate the rules of the cast in secret, and disavow it before their friends: this fact refers to several new sects, who have seceded, in some measure, from the bramhinical system. But there are great multitudes of young men, especially in Calcutta, who habitually eat, in the night, with the Portuguese and others, and shake off the fetters of the cast whenever pleasure calls. Here licentious habits are making the greatest inroads on this institution: and indeed to such an extent are the manners of the Hindoos become corrupt, that nearly one half of the bramhŭns in Bengal, the author is informed, are in the constant practice of eating flesh and drinking spirits in private.[a] Ŭbhŭyŭ-chŭrŭnŭ, a respectable bramhŭn, assured the author of his having been credibly informed, that in the eastern parts of Bengal, the bramhŭns distil in their own houses the spirits which they drink: this bramhŭn, a few years ago, at the Shyama festival, called, in the night, at the house of a rich Hindoo near Calcutta, to see the image of the goddess, and observed, that the offerings formed a pile as high as the image itself. Two or three of the heads of the family

[a] Smoking intoxicating drugs also is almost become universal among these representatives of the gods on earth.

were in a state of complete intoxication; and after remaining a short time, one of them called out, "Uncle, a thief is come to steal the offerings—see, he stands there, in a white garment." The uncle, also intoxicated, but still able to walk, staggered up to the pile of offerings, and supposing that to be the thief in a white garment, smote it with such force, as to scatter the offerings at the feet of the goddess, and all over the temple floor. While the uncle was thus driving the thief out of the temple, a friendly dog was devouring the vomit of the nephew laid prostrate in the temple yard.—In conversation with a respectable shōōdrŭ, on these secret violations of the rules of the cast, he gave me in writing an account, of which the following is a translation: "When a party sit to drink spirits, they ask a wise man among themselves, whose family for seven generations has been in the habit of drinking spirits, what benefit may be derived from the practice? He replies, 'He who drinks spirits, will be filled with joy, till he fall again and again to the earth: should he vomit, he must place his mouth in it: if he devour the vomit, he will be rewarded *with* heaven." Let the reader add this fact to various others which he will find in the introduction to the first volume, and he will be able to account for the Scripture designating the practices of the heathen by the expressive term—"*abominable* idolatries."

CHAP. III.

SECT. I.—*Of births, and the nursing and education of children.*

HINDOOS of respectability treat a pregnant female with peculiar tenderness; and when approaching the time of her delivery, she is indulged with whatever she desires. This solicitude does not arise from the fear that the infant will suffer if the mother be denied what she longs for, but, from the hope of having a son, as well as from a common fear among the Hindoos, that if a female do not obtain what she desires, the delivery will be prolonged. A Hindoo woman exceedingly dreads the hour of childbirth,[b] especially at the first birth after marriage. In the houses of the rich, a slight shed is always prepared for the female; who, after her delivery, is considered as in a state of uncleanness; where a number of families live together, such a shed is always reserved for this purpose. Before the birth of a child, to keep off evil spirits, the Hindoos lay the scull of a dead cow, smeared with red lead, &c. at the door of this hut. If a female have a difficult delivery, she suffers extremely for want of that assistance which a skilful surgeon, (did Hindoo manners admit of his services,) would be able to afford: many perish.[c] The midwives are chiefly of the haree cast; other

[b] So great is this dread, that it has received a proverbial appellation, "sŭtŭ-shŭnka, or the hundred-fold to be dreaded," and the relations of such a female, considering how doubtful her passing through that period with safety is, to show their attachment, present her with various farewell gifts.

[c] It is become a proverb among this indolent people, that the life of a woman, being more sedentary, is happier than that of a man, and nothing but a dread of the danger here alluded to, makes them content to be men still.

females of low cast practice, but they are not numerous. A roopee and a garment are the common fee to the midwife from the middling ranks; the poor give less.

Almost all the lower orders of Hindoos give spirituous liquors to their females immediately after delivery; and medicine, a few hours after the child is born: sickness rarely succeeds a lying-in. When the father first goes to see the child, if a rich man, he puts some money into its hand; and any of the relatives who may be present do the same. The mother is constantly kept very warm; after five days she bathes; and on the sixth day, to obtain the blessing of Shŭsht'hēē on the child, this goddess is worshipped in the room where the child was born. If a child die soon after its birth, the Hindoos say, "See! the want of compassion in Shŭsht'hēē: she gave a child, and now she has taken it away again."[d] If a person have several children, and they all live, the neighbours say, "Ah!—Shŭsht'hēē's lap!" On the eighth day, to please the neighbouring children, the members of the family sprinkle, with a winnowing fan, on the ground opposite the house, eight kinds of parched pease and parched rice; and about twenty-one days after delivery,[e] the woman begins to attend to her family business. On the twenty-first day, Shŭsht'hēē is again worshipped, by the women

[d] Hindoos of the lowest class, if several of their children have died soon after the birth, procure a ring to be made from the chains of some convict, and place it upon the next child's ancle. If a son, when grown up, act very contrary to the manners of his parents, he is said to have been changed in the womb by Jatŭ-harinēē, a goddess, worshipped by this people, and supposed, as her name imports, to play such tricks with mankind.

[e] Poor women in the northern parts of Bengal are known to attend to the business of their families the day after delivery. The author is informed, that sometimes a mother is delivered while at work in the field, when she carries the child home in her arms, and returns to her work there the next day.

of the family, under the shade of the fig tree. If the child be a son, the mother continues unclean twenty-one days; if a daughter, a month.

The respectable Hindoos, at the birth of a child, keep a record, drawn up by a gŭnŭkŭ, or astrologer, who is informed by the father, or some relative, of the exact time of the birth, and is requested to cast the nativity of the child and open the roll of its fate. The gŭnŭkŭ goes home, and draws up a paper, describing what will happen to the child annually, or during as many astronomical periods as he supposes he shall be paid for: indeed some of these rolls describe what will happen to the person during every period of his existence. This astrologer is paid according to the good fortune of the infant, from one roopee to one and two hundred. The parent carefully deposits this paper in his house, and looks at it occasionally, when any thing good or evil happens to his child. The nativity of sons is more frequently cast than that of daughters. Some persons merely keep the date of the birth; or they add the signs under which the child was born, without having its fate recorded. The poor keep no record whatever.

When the child is a few days old, the parents give it a name,[f] which is generally that of a god,[g] the Hindoos believing, that the repetition of the names of the gods is meritorious, and, operating like fire, consumes all sin. Some are the simple names of gods, as Narayŭnŭ, Kartikŭ, Gŭnéshŭ, Vŭroonŭ, Pŭvŭnŭ, Bhōōt-nat'hŭ, Indrŭ,

[f] Never that of its father.

[g] The names of the gods are also given to towns, gardens, pools, &c. as Shrēē-Rampoorŭ, the town of Ramŭ; Krishnŭ-vaganŭ, the garden of Krishnŭ; Lŭkshmēē-sagŭrŭ, the sea of Lŭkshmēē.

Gopalŭ, Unŭntŭ, Eeshwŭrŭ,[h] Koovérŭ, Mŭhŭ-dévŭ,[i] Bhŭgŭvanŭ, &c. and others have attached to the name of a god another word, as Ram, and Ram-prŭsadŭ, [k]Krishnŭ, and Krishnŭ-chŭrŭnŭ,[l] Bramhanŭndŭ,[m] Shivŭ-nat'hŭ,[n] Sōōryŭ-kant'hŭ.[o] The names of the goddesses, with an additional word, is also given to men, as, Doorga-chŭrŭnŭ, Gŭnga-Ramŭ, &c. These are very common names among the Hindoo men. Women are named after the goddesses, as Kalēē, Doorga, Lŭkshmēē, Sŭrŭs-wŭtēē, Gŭnga, Radha, &c. To these names some add single words, as Vishnoo-priya.[p] A great portion of the various names of the gods and goddesses are chosen and given to men and women. The names of heroes and heroines are also given, as Yoodhist'hirŭ, and Bhēēmŭ; Droupŭdēē, and Koontēē. Names are also chosen from those of trees, flowers, &c. as Lŭvŭngŭ-lŭta,[q] Pŭdmŭ,[r] Soodha-mookhēē,[s] Sŭkhee.[t]

The father makes known the name, though the mother has generally the privilege of choosing it. Some Hindoos place two lamps on two names beginning with the same letter, and choose that over which the lamp burns most fiercely. Besides the common name, another is given by selecting a letter from the name of the stellar-mansion under which the child was born: this is used in the marriage contract, and at other ceremonies. I give an example from the name of one of the Sŭngskritŭ pŭndits in the Serampore printing-office: Krishnŭ happened to

[h] The common name for God. [i] The great god. [k] Prŭsadŭ, pleasure; this name intimates that Ramŭ is pleased with this person.
[l] Chŭrŭnŭ, foot. [m] Anŭndŭ, joy. [n] Nat'hŭ, lord. [o] Kant'hŭ, beautiful. [p] The beloved of Vishnoo. [q] The climbing plant Lŭvŭnga.
[r] The water-lily. [s] She whose mouth is like the water of life.
[t] A female friend.

be the guardian deity of his friends; and they gave this boy, as his common name, Gopalŭ, one of the names of Krishnŭ: and as he was born in the last division of the virgin, the Sŭngskritŭ name for which ends in t'h, his stellar name became T'hakoorŭ-dasŭ.

Some parents give an unpleasant name to a child who may be born after repeated bereavements, as Dookhēē,[u] Pŭnch-kouree,[x] Haranŭ,[y] Koorŭ,[z] &c. They assign as the reason for this, that as the former were such pleasant children, and had such sweet names, they died through the envy of others.[a] If the child live, they add the name of Ramŭ to one of the above names, as Dookhēē-Ramŭ, &c.

A Hindoo woman suckles her child, if she have only one, till it is five or six years old; and it is not uncommon to see such children standing and drawing the mother's breast.[b] A Hindoo mother seldom employs a wet-nurse; nor is the child fed with prepared food before the expiration of six months. The children of the rich generally go naked till they arrive at their second or third year, and those of the poor till they are six or seven.

[u] Sorrowful. [x] Five kourees. [y] The lost. [z] That which is taken away by force.

[a] If a rich man sinks into poverty, such sayings as these are common: "See! how sharp men's teeth are!"—"He is ruined entirely because others could not bear to see his happiness."—Some Hindoos think, that the gods hear the prayers of those who desire the evil of others; and that persons are able to injure others by the power of incantations.

[b] It is very remarkable, that the Africans as well as the Hindoos suckle their children long after they are able to walk; that they eat only with the right hand; smoke out of a thing like the hookha; at eight days old shave the head of a child, and give it a name, &c. Their dances, like those of the Hindoos, are also distinguished by indecent gestures.

As Hindoo women never learn to read, they are unable to teach their children their first lessons, but a father may frequently be seen teaching his child to write the alphabet when five years old: at which age the male children are commonly sent to the village school.

Rich men employ persons to teach their children, even at five years of age, how to behave on the approach of a bramhŭn, a parent, a spiritual guide, &c. how to sit, to bow, and appear to advantage, in society. When a boy speaks of his father, he calls him t'hakoorŭ, lord; or of his mother, he calls her t'hakooranēē. When he returns from a journey, he bows to his father and mother, and, taking the dust from their feet, rubs it on his head. Considering their inferiority to Europeans in most of the affairs of polished life, the Hindoos in general deserve much credit for their polite address.

Almost all the larger villages in Bengal contain common schools, where a boy learns his letters by writing them, never by pronouncing the alphabet, as in Europe; he first writes them on the ground; next with an iron style, or a reed, on a palm leaf; and next on a green plantain leaf. After the simple letters, he writes the compounds; then the names of men, villages, animals, &c. and then the figures. While employed in writing on leaves, all the scholars stand up twice a day, with a monitor at their head, and repeat the numerical tables, ascending from a unit to gŭndas,[c] from gŭndas to voorees,[d] from voorees to pŭnŭs,[e] and from pŭnŭs to kahŭnŭs;[f] and, during school hours, they write on the palm leaf the strokes by which

[c] Four. [d] Twenty. [e] Eighty.
[f] One Thousand Two Hundred and Eighty.

these numbers are defined. They next commit to memory an addition table, and count from one to a hundred; and after this, on green plantain leaves, they write easy sums in addition and subtraction of money; multiplication, and then reduction of money, measures, &c. The Hindoo measures are all reducible to the weights, beginning with rŭttees,[g] and ending with mŭnŭs.[h] The elder boys, as the last course at these schools, learn to write common letters, agreements, &c.—The Hindoo schools begin early in the morning, and continue till nine or ten; after taking some refreshment at home, the scholars return about three, and continue till dark. The Bengalee school-masters punish with a cane, or a rod made of the branch of a tree; sometimes the truant is compelled to stand on one leg, holding up a brick in each hand, or to have his arms stretched out, till he is completely tired. These school-masters are generally respectable shōōdrŭs, though in some instances bramhŭns follow this employment. Their allowance is very small: for the first year's education, about a penny a month, and a day's provisions. When a boy writes on the palm leaf, two-pence a month; after this, as the boy advances in learning, as much as four-pence or eight-pence a month is given.

There are no female schools among the Hindoos; every ray of mental improvement is carefully kept from the sex.[i] As they are always confined to domestic duties, and care-

[g] A seed of the abrus pricatorius. [h] Eighty lbs.

[i] An old adage is always present with the Hindoos, that if a woman learn to read, she will become a widow.—I am informed, however, that women teach the female children of kayŭst'hŭs and bramhŭns to cut figures in paper and plantain leaves, and delineate other forms with paste on seats, walls, &c. Many are taught to spin thread, which is perhaps the most general female employment among the Hindoos.

fully excluded from the company of the other sex, a Hindoo sees no necessity for the education of females, and the shrastrŭs themselves declare, that a *woman has nothing to do with the text of the védŭ:* all her duties are comprized in pleasing her husband, and cherishing her children. Agreeably to this state of manners, respectable women are never seen in the public roads, streets, or places of resort. What would a European say, if the fair sex were at once to be excluded from public view—and if, in every public assembly, every private walk, every domestic circle, he was to meet only the faces of men!

When a child is ill, the mother, supposing that her milk is the cause of its sickness, abstains from bathing, eating sour food, fish, &c. and partakes of food only once a day. Sometimes, after making a vow, and promising some gift if the deity will restore her child to health, she abstains from cutting the child's hair until the expiration of the vow; others tie up a lock of hair, and repeat over each hair in the lock the name of a different deity: this clotted hair may frequently be seen on the heads of children.

Though the children of the highest and the lowest casts seldom play in company, yet the offspring of casts which more nearly approximate are often seen in the streets, playing together with the utmost freedom; and indeed if a child at play should have food in its hand, and the child of another cast partake of it, it is not much noticed. Hindoo children play with earthen balls, and with the small shells which pass for money. Bigger boys amuse themselves in different kinds of inferior gaming, as dice,[k]

[k] At the full moon in Ashwinŭ the Hindoos sit up all night, and play at dice, in order to obtain the favour of Lŭkshmēē, the goddess of wealth.

throwing kourees, &c.; in boyish imitations of idolatrous ceremonies; in kites; leaping; wrestling; in a play in which two sides are formed, bounds fixed, and each side endeavours to make incursions into the boundary of the other without being caught; in hide and seek, and the like. Children are seldom corrected, and having none of the moral advantages of the children of christian parents, they ripen fast in iniquity, and among the rest in disobedience to parents.[1] At a very early age, they enter the paths of impurity, in which they meet with no checks either from conscience, the virtuous examples of parents, or the state of public morals.—A bramhŭn, who appeared to respect Christianity, was one day reading the first chapter of the epistle to the Romans in Bengalee; and while going over this melancholy description of the sins of the heathen, he confessed, with a degree of astonishment, how remarkably applicable it was to the manners of his own countrymen.

SECT. II.—*Marriages.*

THE Oodwahŭ-tŭttwŭ, a work on the civil and canon law, mentions eight kinds of marriage: 1. Bramhŭ, when

[1] Hindoo youths occasionally leave their homes at ten, twelve, or fourteen years of age, without leave from their parents, and visit different holy places, partly from a disposition to wander, and partly from ideas imbibed in their childhood from hearing stories relative to the merit of visiting holy places. Some afterwards send letters, to acquaint their parents, that they have proceeded to such a holy place; others return after a lapse of some months, while others never return; but after a young person has left home without acquainting his parents, they often conclude that he is gone to some idolatrous ceremony, or to bathe in Gŭnga, or to some holy place.

the girl is given to a bramhŭn without reward.—2. Doivŭ, when she is presented as a gift, at the close of a sacrifice.—3. Arshŭ, when two cows are received by the girl's father in exhange for a bride.—4. Prajapŭtyŭ, when the girl is given at the request of a bramhŭn.—5. Asoorŭ, when money is received in exchange for a bride.—6. Gandhŭrvŭ, when a marriage takes place by mutual consent.[m]—7. Rakshŭsŭ, when a bride is taken in war; and 8. Poishachŭ, when a girl is taken away by craft.

A Hindoo, except he be grown up, as in second marriages, never chooses his own wife. Two parents frequently agree while the children are infants, to give them in marriage, but most commonly a parent employs a man called a ghŭtŭkŭ, to seek a suitable boy or girl for his child.[n]

The son of a shōōdrŭ is often married as early as his fifth year; the son of a bramhŭn, after being invested with the poita, at seven, nine or eleven. Delays to a later period are not unfrequent: parents cannot always obtain a suitable match, or money is wanting; marriages also must be regulated by the cast, and by complicated customs. Amongst the middling ranks, five hundred

[m] The pooranŭs relate, that formerly, when a king's daughter had not been married in childhood by the contract of her parents, and she was grown up to be old enough for marriage, she might solicit of her father to have what is called a shŭyŭmbŭrŭ wedding, in which the girl chooses her own husband. To enable her thus to choose, the king makes a great feast, and invites multitudes of kings, and from amongst them the girl chooses her husband. Ramŭ, Urjoonŭ, Krishnŭ, Nŭlŭ, and others, are all said to have been chosen by the princesses to whom they were afterwards united.

[n] "The espousals, or contract before marriage," among the Romans, says Kennett, "was performed by an engagement of the friends on both sides."

roopees are often expended, and amongst the rich many thousands, at the marriage of a son.

One of the Hindoo shastrŭs gives the following directions respecting the qualities of a wife;—"She who is not descended from his paternal or maternal ancestors within the sixth degree, is eligible by a twice-born man for nuptials. In connecting himself with a wife, let him studiously avoid the following families, be they ever so great, or ever so rich in kine, goats, sheep, gold and grain; the family which has omitted prescribed acts of religion; that which has produced no male children; that, in which the vĕdŭ has not been read; that, which has thick hair on the body; and those, which have been subject to —— [here a number of diseases are mentioned.] Let a person choose for his wife a girl, whose form has no defect; who has an agreeable name; who walks gracefully like a young elephant; whose hair and teeth are moderate respectively in quantity and in size; whose body has exquisite softness."

The following account of the person of Sharŭda, the daughter of Brŭmha, translated from the Shivŭ pooranŭ, may serve as a just description of a perfect Hindoo beauty: this girl was of a yellow colour; had a nose like the flower of the sesamum; her legs were taper like the plantain tree; her eyes large like the principal leaf of the lotŭs; her eyebrows extended to her ears; her lips were red like the young leaves of the mango tree; her face was like the full moon; her voice like the sound of the cuckow; her arms reached to her knees; her throat was like that of a pigeon; her loins narrow like those of a lion; her hair hung in curls down to her feet; her

teeth were like the seeds of the pomegranate; and her gait like that of a drunken elephant or a goose.

Each cast has its own order of ghŭtŭkŭs, which profession may be embraced by any person qualified by cast and a knowledge of the ghŭtŭkŭ shastrŭs. They sometimes propose matches to parents before the parents themselves have begun to think of the marriage of their child. Many of these men are notorious flatterers and liars,[o] and, in making matrimonial alliances, endeavour to impose in the grossest manner upon the parents on both sides. If the qualities of a girl are to be commended, the ghŭtŭkŭ declares, that she is beautiful as the full moon, is a fine figure, of sweet speech, has excellent hair, walks gracefully, can cook and fetch water, &c. After the report of the ghŭtŭkŭ, a relation on each side is deputed to see the children,[p] and if every thing respecting cast, person, &c. be agreeable, a written agreement is made between the

[o] Some ghŭtŭkŭs are not employed in making marriage agreements; but, after studying the books belonging to their profession, they subsist on the gifts received at weddings, and quarter themselves on those koolēēnŭs and shrotriyŭs who are very rich. When a ghŭtŭkŭ visits such a koolēēnŭ or shrotriyŭ, he rehearses a number of honourable qualities which he ascribes to the ancestors of his host; but if this person be not disposed to be liberal towards him, he endeavours to bring forward all the violations of the rules of the cast into which he or his ancestors may have fallen; and sometimes this disappointed ghŭtŭkŭ endeavours to involve the person in disgrace among his friends, or in the presence of large assemblies of bramhŭns. In almost all families there are faults respecting the cast, which are well known to these ghŭtŭkŭs, and which they know how to usə as means of extorting money.

[p] Among the vŭngshŭjŭs, those families which have sunk lowest in honour, meet with great difficulties in finding girls for their sons, and it is not uncommon for the ghŭtŭkŭs to impose the child of a shōōdrŭ upon such a vŭngshŭjŭ as the daughter of a bramhŭn.

two fathers: and in this way, persons are united in wedlock with as much indifference as cattle are yoked together; matrimony becomes a mere matter of traffic, and children are disposed of according to the pride of parents, without the parties, who are to live together till death, having either choice or concern in the business.

These very early marriages are the sources of the most enormous evils: these pairs, brought together without previous attachment, or even their own consent, are seldom happy. This leads men into unlawful connexions, so common in Bengal, that three parts of the married population, I am informed, keep concubines. Many never visit, nor take their wives from the house of the father-in-law, but they remain there a burthen and a disgrace to their parents; or, they abandon the paternal roof at the call of some paramour. Early marriages also give rise to another dreadful evil: almost all these girls after marriage remain at home, one, two, or three years; and during this time numbers are left widows, without having enjoyed the company of their husbands a single day: these young widows, being forbidden to marry, almost without exception, become prostitutes. To these miserable victims of a barbarous custom are to be added, all the daughters of the koolēēnŭs, who never leave the house of the father, either during the life, or after the death of their husbands, and who invariably live an abandoned life. The consequences resulting from this state of things, are, universal whoredom, and the perpetration of unnatural crimes to a most shocking extent.

Some days or weeks before a wedding takes place, a second written agreement is made between the two fathers, engaging that the marriage shall take place on

such a day. This is accompanied sometimes with the promise of a present for the daughter, which may amount to ten, fifty, or more roopees. On signing this agreement, a dinner is given, in general by the girl's father; and gifts are presented to the bramhŭns present, as well as to the ghŭtŭkŭ, according to the previous agreement, perhaps five, six, eight, or ten roopees. Where a present is made to the father of the girl, which is very common at present, the cast of the boy is not very respectable: in the most reputable marriages, the father not only gives his daughter without reward, but bears the expenses of the wedding, and presents ornaments, goods, cattle, and money to the bridegroom.

Three or four days before the marriage, the bodies of the young couple are anointed with turmerick, and the boy, day and night, till the wedding, holds in his hand the scissars with which the natives cut the betle-nut, and the girl holds in her hand the iron box which contains the black colour with which they daub their eyelids. The father of the boy entertains all his relations, and others; to relations giving a cooked dinner, to others sweetmeats, &c. and the father of the girl gives a similar entertainment to all his relations. After this, the rich relations feast the bridegroom and family, and add presents of cloth, &c. On the day before the marriage, the parents on each side send presents of sweetmeats amongst their friends.

During the night preceding the wedding, the most hideous noises are made at the houses of the two parents, with instruments whose noise resembles that of a kettle-drum. In the beginning of the night, the women leave four pots containing lamps at each of the two houses, expressing

their wishes for the long life of the bride and bridegroom. They also place at each house two balls of rice flour in the form of sugar-loaves, which they call Shrēē ;[q] and towards the close of the night, they eat rice with the girl and boy. These customs are accompanied with much hilarity.

Early in the morning, the women and female neighbours again assemble, and taking with them a pan of water, the pots which contain the oil-lights, the balls of rice flour, and some betle-nut, go round to the neighbours, and give to each a morsel of the betle-nut. On returning home, in some towns, they place the boy and girl, at different houses, on a bamboo door, when the mother, as an expression of her joy and good-will, lights some straw from the thatch, and turns it round the right foot of the boy, or girl, three several times; after which the persons present lift up the door, with the boy or girl placed on it, three, five, or seven times; the women then, taking some thread, and stretching it, walk round them four times, and then tie this thread with some blades of dōōrvŭ grass, round the right arm of the boy, and the left arm of the girl. They prepare also a kind of ointment with oil and spices fried together, and rub it on the head and all over the bodies of the young couple. All these actions have no other meaning, than that they are tokens of joy. In the forenoon, at both houses, to secure the happiness of the boy and girl, they present offerings to deceased ancestors. The bridegroom, as a mark of affection, sends to the bride a present of fish, betle, sweetmeats, plantains, sour milk, and cloth: in some cases, the bride makes a similar present to the bridegroom. In the course of the afternoon, the heads of the young couple are shaved; and

[q] One of the names of Lŭkshmēē, the goddess of prosperity.

while the bridegroom stands upon a stone placed in the middle of a small artificial pool of water, round which trees are planted, and lamps placed, the wicks of which are made of the fruit of the thorn-apple plant, the women bring the pot containing the lamp, the ball of paste called Shrēē, and a number of other precious things, and going up one by one to the bridegroom, with these things touch his forehead. If the person has the means, the rest of the time till night is occupied in feasting relations, bramhŭns, neighbours, &c. The bride, bridegroom, and the person who gives the bride in marriage, all fast till the wedding is over.

In the marriages of the rich, great preparations of music, fireworks, illuminations, &c. are made, and vast multitudes are invited to the wedding. Some persons spend more than 100,000 roopees in the marriage of a son or a daughter. At a fortunate hour in the night, the bridegroom, dressed in silk, and wearing many gold and silver ornaments, a gold chain round his neck, and a gilt crown upon his head, prepares to go to the house of the bride: he is seated in a gilt palanqueen, or in a tŭktŭnama. If in the latter, there is room for four servants to stand at the four corners, in the inside, to fan him, or rather to wave over him a brush, made of the tail of the cow of Tartary. The procession at a magnificent wedding is very long: before the bridegroom's palanqueen, the servants of the father walk, carrying silver staves; open carriages proceed slowly, containing dancing women and singers; a flag is also carried, and a metal instrument like a dish is placed on an elephant, and beat at intervals. The streets are illuminated by the flambeaux and lights which the attendants carry in their hands; and fireworks, placed on both sides the streets, are discharged as the

procession moves along. Horses, camels, and elephants, richly caparisoned, are placed in convenient situations the procession, and musicians, playing on various instruments, are placed before and behind the bridegroom. Lately many of the rich natives have called in the assistance of English music at their weddings. At intervals guns are fired. All things for the procession being prepared before-hand, the whole waits for the coming of the bridegroom. At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived in Serampore; to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, "Behold the bridegroom cometh; go ye out to meet him."—All the persons employed, now lighted their lamps, and ran with them in their hands to fill up their stations in the procession; some of them had lost their lights, and were unprepared; but it was then too late to seek them, and the cavalcade, something like the above, moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area,[r] before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed on a superb seat in the midst of the company, where he sat a short time, and then went into the house—the door of which was immediately shut, and guarded by sepoys—I and others expostulated with the door-keepers, but in vain. Never was I so struck with our Lord's beautiful

[r] In many instances, the marriage rites are performed in this area, before all the company, and this is proper; but an affectation of modesty and family pride not unfrequently lead the father-in-law to the resolution of having the ceremonies performed in the house.

parable as at this moment: "And the door was shut!"—I was exceedingly anxious to be present while the marriage formulas were repeated, but was obliged to depart in disappointment.

From time immemorial, the Hindoo young men have considered a wedding procession, as it passes through the villages to the house of the bride, as *fair game*:—groups of wicked boys and young men, therefore, attack the wedding company in all those ways by which they can most annoy them, and in which they are greatly assisted by the darkness of the night. Serious disputes, attended with the loss of lives, have sometimes occurred amidst this rough and dangerous mirth.

After entering the house, the bridegroom is led to the place where the marriage rites are to be performed, and where the father-in-law, taking off the old garments and poita of the boy, arrays him in new clothes, and takes him into an inner apartment, where they make him stand on a stool placed on the cow's head and certain other things buried in the earth, adding a number of female superstitious practices, to induce the bridegroom to behave well to the bride. They next bring the bride on a stool covered with the bridegroom's old garments, and carry the girl round the bridegroom seven times; they then permit the bride and bridegroom fairly to look at each other for the first time. The happy pair are then brought to the former place, and made to sit near each other, when the father-in-law puts into the hands of the bridegroom fourteen blades of kooshŭ grass, tied in two separate parts, which the boy ties under his feet. The father-in-law now pours some water into the right hand of the bridegroom, and while the latter holds it there, the

former reads an incantation, at the close of which the bridegroom lets it fall on his feet; rice, flowers and dōōrva grass are next given, which he lays on his head; water is presented as at first with a prayer; and then sour milk; then again water. The officiating bramhŭn now directs the boy to put his hand on a pan of water, and places the hand of the bride on that of the bridegroom, and ties them together with a garland of flowers, when the father-in-law says, "Of the family of Kashyŭpŭ, the great grand-daughter of Bhoirŭvŭ, the grand-daughter of Ramŭ-Hŭree, the daughter of Ramŭ-soondŭrŭ, Kshŭma, wearing such and such clothes and jewels, I, T'hakoorŭ-dasŭ, give to thee, Ŭbhŭyŭ-chŭrŭnŭ, of the family of Sandilyŭ, the great grandson of Soondŭrŭ-dasŭ, the grandson of Kanaee, the son of Bhŭjŭ-Hŭree." The bridegroom says, "I have received her." The father-in-law then makes a present, "for good luck," and adds to it household utensils, &c. according to his ability; and then takes off the garland of flowers with which the hands of the married pair were bound, repeating the gayŭtrēē. A cloth is now drawn over the heads of the couple, while they again look at each other; and this part of the marriage ceremony here closes, after the boy and the girl have been directed to bow to the shalŭgramŭ and to the company, that they may receive the blessing of the gods and of the bramhŭns. A bramhŭn, or a female whose husband and son are living, then fastens the bride and bridegroom together by their garments with the above piece of cloth, as a token of their union; and they are thus led back into the midst of the family.

During the ceremonies of marriage, selections from the Mishrŭ, a work on the different orders of Hindoos, are rehearsed by the ghŭtŭkŭs, amidst the assembly, and

when the marriage ceremony is concluded, the father-in-law, or some one in his stead, proceeds to the assembly, and says, "These friends have favoured us with their presence, let us pay them the honours due to their rank." As on these occasions it is an invariable custom to mark the forehead of the guests with the powder of sandal-wood, this person now asks in the assembly, "Who shall first receive the sandal-wood?" To which a ghŭtŭkŭ replies, "Except Ŭbhŭyŭ-chŭrŭnŭ, who shall receive the sandal-wood?"—Another asks, "Why should *he* receive it?"—The ghŭtŭkŭ then enumerates a number of qualifications which this person possesses; as, that all ranks of koolēcnŭs, and shrotriyŭs, "stand in his door;" that he is generous, hospitable, liberal in showing respect; that, in fact, he is a second Yoodhist'hirŭ. Not unfrequently another ghŭtŭkŭ, amidst fierce disputes, proposes some other candidate, enumerating a number of qualifications: the man who is most liberal to these men, however, always obtains the honour. In some cases, no person is found in whom the assembly can agree, and it is at length proposed, that it shall be conferred without preference, by commencing at either end of the room; should this be overruled, the only remedy left is, to select some child, and give it the honour of being first marked with the sandal powder. When a proper person, however, can be found, and all are agreed in him, a bramhŭn takes the sandal-wood, on a brass or silver plate, and goes up to the person for whom it is decreed, and again asks the assembly, 'Shall I apply the sandal-wood?' A number of voices at once reply in the affirmative, when the bramhŭn rubs some sandal-wood on his forehead, and places a garland of flowers round his neck. Several per-

That is, are nourished by him.

sons then join in conferring the same honours on all the the company; presents of betel-nut, or panŭ, are added.

This being concluded, the father-in-law invites the company to a supper, promising that the delay shall not be great. Not unfrequently, before they sit down to the entertainment, quarrels arise; perhaps a number of persons maliciously unite, to bring dishonour upon the family of the bride, and either throw the food away, or refuse to partake of it. The guests consider themselves as conferring the obligation, and therefore, unless the food be excellent, they do not hesitate to utter the loudest complaints. Several hours are sometimes spent in composing these differences, and in persuading the guests to sit down quietly to the repast. Some are so malicious as to cut with scissars the garments of the guests, while sitting in a crowded manner in the assembly.

The girl's father having entertained the persons who accompanied the bridegroom, presents gifts in money to the ghŭtŭkŭ, the officiating bramhŭn, the bramhŭns, and relations, according to his ability. The bridegroom remains all night at the house of his father-in-law, but while there he is forbidden to eat any food except that which he has brought with him.

Early the next morning, the women of the house and neighbourhood carry small presents of money to the bridegroom. About the same hour, five women take up the mat upon which the married couple have slept, for which service they receive a trifling present; after this, the bride and bridegroom, having anointed their bodies with turmerick, bathe in the small pool mentioned before; and after the guests have taken some refreshment, the bride-

groom takes home his bride. The girl's palanqueen is closely covered, so that she cannot be seen: Bengalee women never ride in an open palanqueen. The procession consists merely of the remnant of the first shew; the only novelty is a quantity of artificial flowers fastened on sticks, and carried before the bridegroom. On their arrival, in the place where the offerings were presented to the manes on the day of marriage, the boy's mother takes up the pots, and the ball of rice called Shrēē, and with them touches the foreheads of the married pair; after which she takes some betel in her hand, and, beginning at the ancle, slowly raises her hand till it arrive opposite her son's head, making an awkward noise by the shaking of her tongue, in which she is joined by all the women present. She repeats this to the bride; and also places a fish in the folds of the bride's garments, and some sweetmeats in the mouths of the bridal pair; she then pours some milk mixed with red lead on the feet, and places a measure of corn on the head of the bride, under which the bridegroom puts his left hand; and in this manner they proceed into the house, the bridegroom with his right hand scattering the corn as they go. The burnt-sacrifice is next offered by the bridegroom, amidst the repetition of many formulas by the officiating bramhŭn:[t] among the rest, the bridegroom pours clarified butter on the fire, and rubs a little on the forehead of the bride, saying, "by this burnt-offering I promise, that whatever fault you may commit with any of your members [he mentions each] I forgive them." They next take up parched rice, and the leaves of the shŭmēē tree, and hold them in their hands, those of the bridegroom supporting

[t] Pliny says, that the most solemn part of the marriage ceremony was, when the matrimonial rites were performed with solemn sacrifices and offerings of burnt cakes.

the hands of the bride, when the latter says, 'I am come from the family of my father into your family, and now my life and all I have are yours:' after which, the bridegroom repeats the praise of the regent of fire, calling him to be witness, and, after walking round the altar seven times, pours the rice on the fire. Taking up clarified butter, the bridegroom, after saying to the bride, 'Your heart is in mine, and my heart is in yours, and both are one; your word is in mine, and my word is in yours, and both are one,' pours the clarified butter on the fire. He next draws the veil over her face, while he adorns her forehead with red lead. At the close, he intreats the blessing of the company on the bride, adding a prayer to the regent of fire, that he would destroy all mistakes that may have attended this service. Different diversions now take place, and the remainder of the day is spent in feasting, and in dismissing distant relations with presents. If a friend on this day should not eat of the food, which is considered as having been cooked by the bride, it is regarded as a great dishonour, which can only be removed by his eating there at the next public feast. On this night the married pair do not remain together. The girl's father sends garments, sweetmeats, fruits, &c. for them both, and the next day he goes himself, and sees the married pair put to sleep on an ornamented bed of flowers.

On the fourth or fifth day, the father of the girl takes the bride and bridegroom to his house, where they remain about ten days. On the fifth, seventh, or ninth day, the women take off the thread that was tied on the arms of the young couple on the day of marriage; after which, the officiating bramhŭn, in their names, worships the sun: the father-in-law presents changes of raiment to the bride

and bridegroom, and at the close entertains the guests. After ten days, the boy returns to the house of his father, and the girl remains with her mother.

At respectable weddings, four or five thousand roopees are expended, but the greatest expence is incurred in the fire-works, and other accompaniments of the procession: should four or five hundred persons sit down to the entertainment, their food will not cost so much as eight pence a head. Many guests who do not partake of the entertainment receive presents of money, garments, brass, and other household utensils.

About forty-five years ago, Jŭyŭ-Narayŭnŭ, a bramhŭn of Khidŭr-poorŭ, near Calcutta, expended 40,000 roopees in the wedding of his nephew, and entertained five or six thousand guests.—Soon after this, Hŭree-Krishnŭ-rayŭ, a pēēr-alee bramhŭn, expended more than a lack of roopees in the marriage of his eldest son, entertaining the nŭwab, and most of the rajas of Bengal.—About thirty years since, raja Raj-Krishnŭ, of Calcutta, a kayŭst'hŭ, expended 80 or 90,000 roopees in his son's marriage.

At the end of a year, the bridegroom takes home his wife; or, if she be very young, she remains at her father's (visits excepted) till the proper time for their ultimate union, when her husband proceeds to the house of his father-in-law, if a poor man, on foot, and if rich, in a palanqueen, with a few friends. When the married pair return to the house of the boy's father, most of those ceremonies are repeated which took place there on the day after marriage. A Hindoo, on his marriage, does not become a housekeeper, as in England, but continues to live with his father; and in this way, if they can agree,

many generations live together. At present, however, separations into distinct families are becoming more and more common.

At the time of the second marriage, certain foolish customs are practised by the females: the girl also abstains from eating the common rice, fish, &c. and on the fifth, seventh, or ninth day, the worship of Shusht'hēē, Markŭndéyŭ, Gŭnéshŭ, and the nine planets, is performed, the officiating bramhŭn reading, and the bridegroom repeating the service after him. To this succeeds the worship of the sun, in which the officiating bramhŭn, joining the open hands of the bride and bridegroom, repeats certain formulas from one of the smritees. After these services, the bridegroom feeds the bride with sugar, clarified butter, honey, and the urine and dung of a calf, mixed together; and folds up plantains, nutmegs, &c. in the garment of the bride, and as they enter the house, the bridegroom causes a ring to slide between the bride's garment and her waist.[u] The bride and bridegroom then eat furmenty together.

The Hindoos in general carry their attachment to children, especially to sons, to the greatest excess. They are amazed at the apparent want of affection in Europeans, who leave their parents, and traverse foreign countries, some of them without the hope of ever seeing them again. If a man should not have children, his father or elder brother seeks for him a second wife;[x] few take this trouble on themselves. The husband directs which

[u] Among the Romans, the man sent a ring as a pledge to the woman.

[x] The Hindoos say, a man ought to wait till his wife is more than twenty before he marries a second.

wife shall have the chief rule, though, according to the shastrŭ, this honour belongs to the wife he first married. Multitudes of instances occur, in which a plurality of wives is the source of perpetual disputes and misery: indeed the Hindoos confess, that scarcely any instances are to be found of the continuance of domestic happiness where more than one wife lives in the same house. A person of some respectability deplored to the author, in the most pitiable manner, his miserable condition on account of having been driven by his father into a state of polygamy. He was obliged to have two cook-rooms, separate apartments, and was compelled to dine with his two wives alternately with the utmost regularity; the children of the different wives were continually quarelling; and thus, through the jealousies, and the innumerable vexations and collisions inseparable from polygamy, he was almost driven to desperation.—On further enquiry into this matter, I found, that polygamy was acknowledged to be the greatest of all domestic afflictions among the Hindoos. Kŭvee-kŭnkŭnŭ, in his Chŭndēē, a Bengalee poem, has deplored his own case in having two wives; and it has become a proverb, that one wife would rather accompany her husband to the gloomy regions of Yŭmŭ, than see him sit with the other. In short, the whole country is full of the most disgraceful proofs, that polygamy is an unnatural and miserable state.—Thus Divine Providence seems evidently to have marked polygamy as a state contrary to moral order; in which order we see, that innocent enjoyments are always connected with tranquillity, and vicious ones ever followed with pain and disorder.—*See the history of Abraham, Gen.* xxi. *&c.*

He who has lost his wife by death, generally marries another as soon as he is purified, that is, in eleven days,

if a bramhŭn, and in a month, if a shōōdrŭ.[y] Some wait longer, and a few do not marry again. A Hindoo may marry a second time, a third,[z] and so on, till he is fifty years old; but, according to the shrastrŭ, not when he is advanced beyond this age; nevertheless many of the lower orders marry when sixty, and some koolēēnŭs marry when as old as eighty. The ceremonies at a second marriage are similar to those at the first.

Few men continue in a single state to old age: those who do, cohabit with concubines: few females remain unmarried; none who can obtain husbands. Yet the cast presents such various obstacles to union, and there are so many gradations of rank by which marriages are regulated, that cases do exist in which men cannot obtain wives, nor women husbands.[a] Still, so great a disgrace is incurred by remaining unmarried, that on one occasion a number of old maids were married to an aged koolēēnŭ bramhŭn, *as his friends were carrying him to the Ganges to die.*

Widows amongst the lowest casts are sometimes married by a form called nika; when the bride and bridegroom,

[y] The wife of one of the author's servants once presented a complaint against her husband, that he neither maintained nor lived with her: when the man was asked the reason of this cruel behaviour, he said, without shame, "Oh Sahèb, she was so sick some time ago, that I did not expect her to live: I therefore married another!"

[z] A third marriage is considered as improper and baneful to the female; hence, before the marriage ceremony takes place, they first betroth the man to a tree, when, it is said, the evil expends itself on the tree, and the tree immediately dies.

[a] In the year 1815, some Hindoos, of high cast, were on the eve of petitioning the English government to interfere and prevent the koolēēnŭs from engrossing so many wives, as this disgraceful custom prevented many individuals from entering into the marriage state.

in the presence of friends, place a garland of flowers on the neck of each other, and thus declare themselves man and wife.

The greatest number of marriages take place in the months Ŭgrŭhayŭnŭ, Maghŭ, and Phalgoonŭ, these being considered as very fortunate months. In Joisht'hŭ, eldest sons are forbidden to marry. In Voishakhŭ few marriages are celebrated, and in Poushŭ and Choitrŭ scarcely any, except where the parents are of low cast, and extremely poor. In the other months, none marry. From marriages in the first three months, arise riches; in Asharhŭ, poverty. If an eldest son be married in Joisht'hŭ, he will die; if any marry in Shravŭnŭ, none of the children will live; if in Bhadrŭ or Choitrŭ, the wife will be inconstant; if in Ashwinŭ, both husband and wife will die; if in Kartikŭ, they will have fevers and other diseases; if in Poushŭ, the wife will become a widow.[b]

Hindoo girls, to obtain good husbands, frequently worship the gods; and a woman sometimes secretly administers to her husband a medicine obtained from some old woman, to cause her husband to love her! When husbands remain long from home, some women practise a superstitious custom to hasten their return; while others, to ascertain whether a husband is well or ill, is on his way home or not, is dead or alive, call a witch, who takes the winnowing fan, and, according to its motion in her

[b] The Romans, says Kennett, were very superstitious in reference to the particular time of marriage, fancying several days and seasons very unfortunate for this design. Ovid says, Fast. 5. 487,

"*Nor ever bride*
Link'd at this season long her bliss enjoy'd."

hand, pronounces the exact circumstances of the absent husband.

The Hindoos are seldom happy in their marriages; nor can domestic happiness be expected where females are reduced to a state of complete servitude, and are neither qualified nor permitted to be the companions of their husbands. A man, except he is of low cast, never enters into conversation with his wife during the day, nor is she ever permitted to eat in the presence of her husband, or to sit in the company even of near friends. An elder brother never looks at his younger brother's wife.

Several of the shastrŭs describe the virtues of an excellent wife: Ramŭ thus mourns over the loss of Sēēta: "She was not a common wife:—in the management of my affairs, she even gave me excellent council; when I needed her services, she was my slave; if I was ever angry, like the patient earth, she bore my impatience without a murmur; in the hour of necessity, she cherished me, as a mother does her child; in the moments of repose, she was to me as a courtezan; in times of hilarity, she was to me as a friend."[c]—When engaged in religious services, an excellent wife assists her husband with a mind as devout as his own. On all occasions she gives her whole mind to make him happy; is as faithful to him as a shadow to the body; shares in all his joys and sorrows; and esteems him, whether poor or rich, whether possessed of excellent or evil qualities, whether handsome or deformed.[d] In the absence or sickness of her husband, a good wife renounces every gratification; and at his death, dies with him.[e]

[c] See the Mŭhanatŭkŭ. [d] See the Ramayŭnŭ.

[e] See the Markŭndéyŭ pooranŭ.

The following description of Hindoo females, though written respecting those living in another part of India, appears to be so just, that I have thought it right to copy it. Bartolomeo is certainly one of our best writers on Hindoo manners and customs. "Till their thirteenth year, they are stout and vigorous; but after that period, they alter much faster than the women in any of the nations of Eurode. Early marriage, labour, and diseases, exhaust their constitutions before the regular time of decay. They are lively, active, and tractable; possess great acuteness; are fond of conversation; employ florid expressions, and a phraseology abundant in images; never carry any thing into effect till after mature deliberation; are inquisitive and prying, yet modest in discourse; have a fickle inconstant disposition; make promises with great readiness, yet seldom perform them; are importunate in their requests, but ungrateful when they have obtained their end; behave in a cringing obsequious manner when they fear any one, but are haughty and insolent when they gain the superiority; and assume an air of calmness and composure when they acquire no satisfaction for an injury, but are malicious and irreconcileable when they find an opportunity of being revenged. I was acquainted with many families who had ruined themselves with lawsuits, because they preferred the gratification of revenge to every consideration of prudence."

The merits and demerits of husband and wife are transferable to either in a future state: if a wife perform many meritorious works, and the husband die first, he will enjoy heaven as the fruit of his wife's virtuous deeds;[f] and

[f] The Mŭhabharŭtŭ, and other shastrŭs, teach, that a female, when she offers herself on the funeral pile, removes the sins of her husband, and carries him with her to heaven. Savitrēē, a bramhŭnēē, say the poorunŭs, raised her husband to life by her works of merit.

if the wife be guilty of many wicked actions, and the husband die first, he will suffer for the sins of his wife. In the apprehensions of a Hindoo, therefore, marriage ought to be a very serious business.

SECT. III.—*Notices relative to Manners and Customs in general.*

THE Hindoos, notwithstanding their divisions into casts, and various sects, are scarcely less peculiar and isolated in their manners than the Chinese: their dress, their ceremonies, and their domestic economy, have been preserved without innovation from age to age. Still, however, the unchanging dress and modes of the Hindoos are natural and graceful, compared with those of a Chinese, who, with his long tail, his fantastic dress, his fan, his wooden shoes, and his chuckling sŭlam, looks more like a piece of carved work, than a human being walking at large on the earth.

Many of the higher orders of Hindoos, especially in the Northern provinces, are handsome in their features, having an oval face, and a nose nearly aquiline. Some are comparatively fair, and others quite black, but a dark brown complexion is most common, with black eyes and hair. The general expression of the countenance reminds you, that the Hindoo is mild and timid, rather disposed to melancholy, and effeminate pleasures. In Bengal, the greatest number are below the middle stature, and very slender in body; but this description does not altogether suit the Hindoos of the upper provinces, where you immediately perceive, that you are surrounded

with a people more robust and independent, though the general features are the same.

The Hindoos are generally loquacious, and the common people very noisy in conversation. Their youth are lively, inquisitive, and of quick perception. They appear to be capable of great improvement, and of imitating most of the European arts, and carrying them to the greatest perfection: either they are incapable of bold and original designs, or their long slavery to ancient patterns and usages has, like the Chinese shoe, made the whole race cripples.

The dress of the rich,[g] in which there is neither buttons, strings, nor pins, is happily suited to the climate, and produces a very graceful effect. Over their loins they fold a cloth which almost covers their legs, hanging down to the tops of the shoes. The upper garment is a loose piece[h] of fine white cloth "without seam from top to bottom," thrown over the shoulders, and, except the head, neck, and arms, covering the whole body. The head is always uncovered, unless the heat or cold constrain the person to draw his upper garment over it like a hood.[i] Shoes worn by the rich, are covered with gold

[g] Before a Hindoo puts on a new garment, he plucks a few threads out of it, and offers them to different beings, that they may be propitious, and that it may wear well. The poor wear their garments till they are very filthy, and the pillow on which they sleep is never washed, notwithstanding their hair is oiled daily: their houses and garments are generally full of vermin.

[h] A native, when he saw a picture of His Majesty George the Third in the house of the author, in a Roman habit, asked, why he wore garments like the Hindoos, and not like the English.

[i] "The colour of the (Roman) gown is generally believed to have been white. As to attire for the head, the Romans ordinarily used none, except

and silver thread, are open at the heels, and curled up at the toes; stockings are very seldom worn.[k] Many Hindoos in the service of Europeans, to please their masters, wear the Mŭsŭlman dress; put on a turban, and garments like a jacket and petticoat, or loose pantaloons. The poor have only a shred of cloth to cover their loins. The dress of the women differs from that of the men, in that they wear only one long garment, which, wrapped round the loins, comes over the shoulders, and occasionally over the head as a hood. In Bengal, a woman's garment is ten cubits long and two broad; in the southern parts of India, it is much longer: very few wear shoes. Ornaments are eagerly sought after, even by the poorest women, which they fix in their hair, on the forehead, in the ears, in the nose, round the arms, wrists, ancles, &c. They paint their finger-nails, and round the bottoms of their feet, red, and their eye-lashes black; their teeth are made red with eating panŭ.[l]

the lappet of their gown; and this was not a constant cover, but only occasional, to avoid the rain, or sun, or other accidental inconveniencies: hence it is, that we see none of the old statues with any on their heads."

[k] It is remarkable, to what excellent uses the toes are applied in India. In England, it is hard to say whether they are of any use whatsoever. A man could certainly walk and ride without them; and these are the principal purposes to which the feet are applied in Europe. But here the toes are second-hand fingers: they are called the "feet fingers" in Bengalee. In his own house, a Hindoo makes use of them to fasten the clog to his feet by means of a button which slips between the two middle toes. The taylor, if he does not thread his needle, certainly twists his thread with them: the cook holds his knife with his toes while he cuts fish, vegetables, &c.; the joiner, the weaver, &c. could not do without them, and almost every native has twenty different uses for the toes. It is true, I have heard of a maimed sailor in England writing with his toes, which is rather more than what I have seen done in this country; but yet, this is only another proof of what might be done, even with the toes, if necessity should arise, to make us set our toes as well as our wits to work.

[l] Panŭ, which is chewed like tobacco, consists of the leaf of the piper

In their forms of address, and behaviour in company, the Hindoos must be ranked amongst the politest nations. It is true, there is a mixture of flattery and of fulsome panegyric in their address, but this is given and received rather as the requirement of custom than the language of the heart. It is a polish always understood to lie on the surface; it pleases without deceiving any body. When he enters the presence of his spiritual guide, the Hindoo prostrates himself, and, laying hold of his feet, looks up to him, and says, 'You are my saviour;'—to a benefactor, he says, 'You are my father and mother;'—to a man whom he wishes to praise, 'You are Religion incarnate;' or, 'O Sir, your fame is gone all over the country; yes, from country to country.' 'As a Benefactor, you are equal to Kŭrnŭ.'[l] 'You are equal to Yoodhist'hiru[m] in your regard to truth.' 'You have overcome all your passions.' 'You shew due respect to all.' 'You are a sea of excellent qualities.' 'You are devoted to the service of your guardian deity.' 'You are the father and mother of bramhŭns, cows, and women.'

There are five kinds of obeisance among the Hindoos, viz. 1. ŭstangŭ, in which the person prostrates himself, and makes eight parts of his body, viz. his knees, hands, temples, nose, and chin, touch the ground; 2 pŭnchangŭ, in which the person makes his forehead, temples, and hands touch the ground; 3. dŭndavŭtŭ, simple prostration, in which the person causes his forehead to meet the

betel, the fruit of the ereca fausel, lime made of shells, and (at pleasure) of a number of spices.

[l] Kŭrnŭ, the brother of Yoodhist'hirŭ, was very famous for his liberality.

[m] King Yoodhist'hirŭ is on all occasions mentioned as a person the most tenacious of truth of any Hindoo that ever lived, and yet he was dragged to hell for lying.

ground; 4. nŭmŭskarŭ, in which he, bringing his joined hands open up to his forehead, causes his two thumbs to touch his forehead several times; 5. ŭbhivadŭnŭ, in which the person raises his right hand (never his left) to or towards the forehead, gently bending the head. This last is the common form. Should a bramhŭn, the servant of a king, be sitting with his master, a shōōdrŭ, coming in would give the common sŭlam, with one hand, to the monarch, and with his joined hands would make the reverential nŭmŭskarŭ to the bramhŭn. The Bengalee women, if of equal rank, bow to each other, by raising their joined hands to the head. A woman of inferior rank bows to a superior, and rubs the dust of her feet on her forehead, but the superior does not return the bow.

In their descriptions, the Hindoos indulge in the most extravagant hyberbole. A splendid palace they call the heaven of Vishnoo;—a heavy rain, the deluge;—a quarrel, the bloody contest between the Pandŭvŭs and the sons of Dhritŭrashtrŭ, in which eighteen ŭkshouhinēēs[n] were slaughtered;—a crowd is always swelled to myriads. Respecting a water-spout, the Hindoos say, the elephants of the god Indrŭ are drinking;—the rainbow they call Ramŭ's bow;—a whirlwind is caused by aerial beings called pishachŭs;—thunder is occasioned by Indrŭ's hurling his thunderbolts at the giants, who come to drink water from the clouds, and the lightning arises from the sparks of these thunderbolts. Some add, that the ring round the moon arises from the splendour of the planets or gods, who sit there as the counsellors of Chŭndrŭ (the moon.)

In directing their letters, as well as in the compliments

[n] One ŭkshouhinēē comprises 109,350 foot, 65,610 horses, 21,870 chariots, and 21,870 elephants.

prefixed to them, the Hindoos use the most extravagant address: the following may serve as specimens: *To a king*: 'To the great, the excellent, the prosperous, the illustrious king, Krishnŭ-Chŭndrŭ-Rayŭ, the nourisher of multitudes from many countries, the fragrance of whose fame has spread through the whole world; at whose feet many kings, adorned with refulgent crowns, bow; whose glory makes his enemies shrink as the sun does the koirŭvŭ;[o] whose fame is pure as the queen of night; the priest of the perpetual sacrificial fire.'—*To a teacher*: 'To Ŭbhēēsh. tŭdévŭ, the ferryman across the sea of this world, the teacher of the way of deliverance from sin, the sun-like remover of the great darkness springing from worldly attachment; the nut[p] which removes the impurites of the soul; to thy feet I bow, the nails of which are like the horns of the half moon.'—*To a father*: 'To the excellent person, my father, the only author of my existence, my governor, whose mind drinks the honey on the water-lily feet of the deity; at thy feet, which drive away my darkness, I supplicate.'—*To a mother*: 'To my excellent and dignified mother, who bore me in her womb; who, feeding, nourishing, and comforting me, raised me to manhood; by whom I saw the world, and who gave me a body to perform the offices of religion; at thy feet I supplicate, which are the water-lilies on the reservoir of my heart.'

When two Hindoos, after a short absence, meet, the inferior first attempts to take hold of the feet of the other, which the latter prevents. They then clasp each other in the arms, and move their heads from one shoulder to the other twice; and afterwards ask of each other's

o *The Nymphica esculenta.* p An allusion to a nut by which the Hindoos purify water.

welfare. The inferior replies, 'Through your favour, I continue well.' 'As you command; all is well.' Or he asks, 'How? Is the house well?' meaning the family. When a bramhŭn happens to sit near another bramhŭn, if a stranger, and if he is speaking to an inferior, he asks, 'Of what cast are you?' The other replies, 'I am a bramhŭn.' 'To which line of bramhŭns do you belong?' 'I am a Rarhee bramhŭn.' 'Of what family?' 'Of the family of Vishnoot'hakoorŭ.'[q]

When two persons of the lower orders of Hindoos quarrel, if one should strike the other, the person injured appeals to the spectators, and, taking hold of their feet, says, 'You are witnesses that he struck me.' Some of the spectators, unwilling perhaps to become witnesses, say, 'Ah! don't touch our feet;' or, the injured party takes a corner of the garment of each one present, and ties in it a knot, saying, 'You are witnesses that he struck me.' When a Hindoo is guilty of common swearing, he says, 'If I live, let me endure all the sorrow you would endure if I should die;' but this oath is wrapped up in three words, 'Eat your head.' Another says, 'Touching your body, I say this.' 'Dohaee Gŭnga!' is another oath; the meaning of which is, 'From such a falsehood preserve me Gŭnga.' 'If I speak a falsehood, let me be esteemed a rascal.' 'If I have committed such an action, let me be a leper.' 'If I have done this, let me not see this night.' 'If I have gone to such a place, let me become a chandalŭ,' &c.

When a Hindoo sneezes, any person who may be present, says, 'Live,' and the sneezer adds, 'With you.'

[q] The different orders of Hindoos trace their descent, for ten or twelve generations, from distinguished ancestors.

When he gapes, the gaper snaps his thumb and finger, and repeats the name of some god, as Ramŭ! Ramŭ! If he should neglect this, he commits a sin as great as the murder of a bramhŭn. When a person falls, a spectator says, 'Get up.' If he should not say this, he commits a great sin.

The houses of the rich are built of brick, on four sides of an area; the north room is one story high, and contains the idol; on the ground floor of the two sides and the front are three porches, and over them rooms for the family. In some houses, the front is merely a high wall, containing a door in the centre. The windows of the rooms occupied by the family, are mere air-holes, through which the women may be seen peeping as through the gratings of a jail. At the times of the great festivals, an awning is thrown over the top of the court, into which the common spectators are admitted, while the bramhŭns, or respectable people, sit on the two side verandas, and the women peep from the small crevices of the windows above. Allowing for the variation of men's tastes, the above is the general form of the houses of the rich. Their sitting and sleeping rooms contain neither pictures, looking-glasses, book-cases, tables, chairs, nor indeed any thing, except a wooden bedstead or two, loose mats, a few brass eating and drinking utensils, a hooka, and the dishes used for panŭ. Some of the rich natives in Calcutta approach nearer the English in their furniture, by keeping large pier glasses, chairs, couches, &c. but these are not a fair specimen of the inside of a house purely Hindoo. The houses of the middling ranks have the form of a court, but they are made with mud walls, bamboo roofs, and thatch. The poor have a single, damp, and wretched hut. Almost all their household

goods consist of a few vessels for cooking, and others to hold their food; most of these are coarse earthern vessels. Their brass vessels are, a dish to hold the boiled rice, a round bason to hold water, and a small round dish or two. Some use a stone or a wooden dish to hold the rice. The middling ranks keep a box, or chest, to secure their little property against thieves. From the above description, some idea may be formed of a Bengal town, if we keep in mind, that there is scarcely any attention paid to regularity, so as to form streets, or rows of houses in a straight line.

It is well for this people, that the climate does not make it necessary, that they should possess strong well-built houses: the house of a poor Hindoo has only one room; the middling ranks have two or three, one of which is for cooking; in another, the husband, wife, and young children sleep; and in another, or upon the veranda, other branches of the family sleep. The Hindoos are not very delicate about their bed or sleeping room: they lie on a mat laid upon the floor, or at the door, and have only a thin piece of cloth to cover them. In taking a walk early in the morning, many Hindoos may be seen lying out of doors before their shops like so many corpses laid out for interment. One of the apartments, in the houses of some rich men, is appropriated to a very curious purpose, viz. when any members of the family are angry, they shut themselves up in this room, called *krodhagarŭ*, viz. the room of anger, or of the angry. When any individual is gone into this room, the master of the family goes, and persuades him or her to come out. If it is a woman, he asks her what she wants? She asks, perhaps, for a large fish to eat every day—(she has seen one probably in the hands of some other female

of the family)—or for a palanqueen to carry her daily to the river to bathe—or for the means of performing the worship of some idol—or for beautiful garments or ornaments.

The price of a moderate sized clay hut is about thirty roopees. The labour for building a mud wall a cubit thick, one hundred cubits long, and seven cubits high, is, in the country, seven roopees; near Calcutta ten roopees. In the months of December and January, the Hindoos who live in mud houses, are busy in repairing and thatching them, as at this time straw is cheap. Those who live in brick houses are seldom willing to be at the expence of plastering them. The doors and windows are very few and small, the latter are often as small as the gun-holes of a ship.

If a person meets with misfortunes in a particular house, he concludes that some bones are buried in it; sometimes under such superstitious fears he leaves his house. If bones are repeatedly found in a house, it is generally abandoned by the owner. When a sum of money, or any thing else, has been stolen from a house, and it is pretty certain that some person of the house is the thief, the Hindoos, in some places, rub the thumb nails of all the persons in the house, imagining that the name of the thief will become legible on the nail of the offender!

The Hindoos consider it unlucky to leave their homes, and undertake a journey, in the month of Poushŭ. They treat the following occurrences as bad omens; viz. if the lizard makes a noise, or any one sneezes, when a person is about to begin an action; if a person is called when he

is about to set off on a journey; if a person on departing to any place, hits his head against any thing, or sees an empty kŭlŭsŭ (water-pan). I have frequently seen a Hindoo, when about to take leave of another, prevented by the chirping of a lizard. It is a common saying, "Ah! I suppose some evil will befall me to day, for the first person I saw this morning was such or such a miserable wretch." The following are good omens, viz. if a person setting off on a journey sees a dead body, or a kŭlŭsŭ full of water, or a jackal, on his left hand: or if he sees a cow, a deer, or a bramhŭn, on his right hand. These good and bad omens are to be found in the shastrŭs; but beside these, there are many which custom has established.

Scarcely any Hindoos attach flower gardens to their houses; a pumpkin plant is very often seen climbing the side of the house, and resting its fruit on the thatch; and, on a plot of ground adjoining the house of a poor man, it is very common to see the egg-plant, and plantains. Orchards are very common; the principal trees in which are the mango, jack, cocoa-nut, betel, custard-apple, plumb trees, &c. A clump or two of bamboos is very common in these orchards. To prevent a tree from continuing unfruitful, which they suppose has been injured by the evil machinations of some enemy, the Hindoos sometimes tie a string round the trunk of this tree, with a kouree, or the bone of a cow, attached to it. To drive destructive animals from a field, or a plot of cucumbers, or egg-plants, &c. the Hindoos fix on a bamboo a pot covered with soot, with some white lines drawn on it. Beside the want of gardens, the Hindoos do not keep fowls, nor any domestic animal, except a cat. The domestic birds of the country are, the water-wagtail, the

mina, sparrow, crow, swallow, &c. The jackals make a horrid yell around the houses at night, and I have heard of instances of young children being carried away by them in the night, and devoured. Mad jackals do great mischief.

"A man shall leave his father and mother, and shall cleave unto his wife," is a maxim which is quite contrary to those manners of the Hindoos that are most esteemed. Marriage seldom at first separates children and parents; and a grand-father, with his children and grand-children, in a direct line, amounting to nearly fifty persons, may sometimes be found in one family.[s] As long as a father lives, he is the master of the house; but after his death, the elder brother is honoured almost as a parent; if incapable of taking charge of the family, a younger brother is invested with the management. Such a family has all things in common; but if one of the brothers earns much by his labour, and the rest little or nothing, a quarrel commonly ensues, and they separate. Very few large families live together long, where they wholly depend on trade, or on several sons employed in service. Those who have landed property enjoy a greater degree of domestic quiet. The debts of a father fall, in the first place, upon the eldest son, and in some cases on the younger sons, even though the father should have left no property.

[s] Jŭgŭnnat'hŭ-Tŭrkkŭ-Pŭnchanŭnŭ, who lived to be about 117 years of age, and was well known as the most learned man of his time, had a family of seventy or eighty individuals, among whom were his sons and daughters, grandsons, great-grandsons, and a great-great-grandson. In this family, for many years, when, at a wedding or on any other occasion, the ceremony called the shraddhŭ was to be performed, as no ancestors had deceased, they called the old folks, and presented their offerings to them.

The work of a house-wife[t] is nearly as follows; after rising in the morning, in industrious families, she lights the lamp, and spins cotton for family garments; she next feeds the children with sweetmeats, or some parched rice, or milk; after this she mixes cow-dung with water, and sprinkles it over the house floor, to purify it. She then sweeps the house and yard, and mixing cow-dung[u], earth, and water together, smears the floor of the house, the bottom of the walls, and the veranda. After this, she eats a little cold boiled rice, and then cleans the brass and stone vessels with straw, ashes, and water. Her next work is to bruise the rice and other things in the pedal (dhénkee), or to boil the rice, in order to cleanse it from the husk. At ten or eleven o'clock, she takes a towel, and goes to bathe, accompanied by a few neighbours; some women, during bathing, make an image of the lingŭ, and worship it with the same forms as are used by the men; others merely bathe, and, after repeating a few formulas, bowing to the water, the sun, &c. which occupy about fifteen minutes, return home; but if the worship of the lingŭ is performed, it employs nearly an hour. At the time of bathing, the women rub their ornaments with sand, clean their bodies with the refuse of oil, and their hair with the mud of the river or pool. On her return, the female stands in the sun, and dries her hair; changes her wet clothes for dry ones; washes her feet on going into the house;[x] and then applies herself to cooking. She

[t] The Hindoos keep very few female servants.

[u] The whole front of a Hindoo hut, not unfrequently, is covered with cakes of cow-dung, placed there to dry.

[x] A woman, after bathing, will not touch any thing till she has put some substance into her mouth: the reason of this custom, which is universal, is unknown; the general answer is, the neglect of it would bring down misfortunes on the family.

first prepares the roots, greens, and fruits; then bruises the spices, &c. by rolling a stone over them on another stone; and then prepares the fish or vegetables which are to be eaten with the rice, which she afterwards boils. The Hindoo fire-places are made of clay, and built in the yard, or cook-room. They also use a moveable fire-place made of clay, which is round like a kettle, and has a hole in one side to admit the wood.

Those who are very poor, eat with rice only herbs gathered in some field; the middling ranks eat split pease, greens, fish, &c. The rich add a number of other things, as boiled fish, acids, pungent spices, &c.; they also fry, in clarified butter, plaintains, the fruit of the egg-plant, cocoa-nuts, pumpkins, cucumbers, &c.

After the things are thus prepared, the woman (if a bramhŭnēē) calls a son who has been invested with the poita, to present a dish of each kind of food to the family image (mostly the shalŭgramŭ); and who, in presenting them, repeats their names, and adds, 'O god! I present to thee this food; eat.' The food remains before the image about five minutes, when it is carried into another room, where all the male part of the family sit down to eat; but before they begin, each of those invested with the poita takes water into the palm of the right hand, repeats the name of his guardian deity, and pours it out as a libation; and then taking up more water, and, repeating the same words, drinks it; after which, placing his thumb in five different ways on the fingers of his right hand, he repeats certain forms, and, lifting up a few grains of rice, presents them to the primary elements.[y] At the

[y] Earth, water, fire, air, and vacuum.

close of dinner, sipping water from the hand, each person repeats another form, saying 'I am full,' and then rises.

If no stranger is present, the women wait on the men, but a Hindoo woman never sits down to eat with her husband;[z] she and the younger children eat what he leaves. She never, indeed, mentions the name of her husband; but when she calls him, makes use of an interjection merely, as Hé! O! &c. When she speaks of him to others, she calls him master, or the man of the house. She never mixes in company, even at her own house, but remains in a separate room, while her husband sits smoking and talking with the guests.[a] A woman does not change her name at the time of marriage.

A Hindoo eats with the right hand, never with the left, which is used in the meanest offices; he never uses a knife, fork, or spoon; he drinks out of a brass cup, or takes up liquids in the balls of his hands; he drinks nothing but water with his food; but before or after dinner, some drink milk or butter-milk. The natives mention fifty or more different dishes, as being sometimes prepared at one feast. The females in rich families,

[z] The wives of respectable Hindoos are never seen in the streets with their husbands, except on a journey. When Hindoo women see an English female walk arm in arm with her husband, they exclaim, with the utmost astonishment, "Oh! Ma! what is this? Do you see? They take their wives by the hand, and lead them through the streets, showing them to other English, without the least shame."

[a] This uncommon shyness of the Hindoo women is, however, in some measure confined to the higher casts. Some women are very rarely seen, except early in the morning at their ablutions; the wives of the middling ranks, when they go out, draw their garment over the face; but the lowest orders of women pass through the streets with less reserve, and expose their faces to the view of strangers.

at weddings, at shraddhŭs, at the time of investiture with the poita, and at the giving a child its name and first rice, have much to do in cooking.

The Hindoo shastrŭs direct, that bramhŭns shall eat at two o'clock in the day, and again at one in the night; but a variety of circumstances have produced irregular habits; these, however, are still considered as the appointed hours for eating: after dinner, they wash the mouth, chew betel, and smoke out of the hooka.

The hooka has three principal parts, 1. a wooden, brass, or glass bottle, containing water;—2. a hollow pipe, inserted in the head of this bottle, and reaching down into the water, on which a cup is placed containing the tobacco and fire;—3. in the vacuum, at the head of the bottle, is also placed what is termed a snake, or crooked pipe, one end of which also descends into the water, and to the other end the mouth is applied, and through it the smoke is drawn, after being cooled in the water. The poor natives use a cocoa-nut as a bottle to hold the water, in the top of which is inserted a hollow reed, reaching into the water, in the other end of which, in a hollow cup, tobacco and fire are placed, and to a hole in the side they apply the mouth, and draw out the smoke. Tobacco grows plentifully in Bengal, and smoking is almost a universal custom; practised indeed to great excess by many.[b] For smoaking, the leaf is pounded, and mixed with mo-

[b] The quantity of tobacco consumed in Bengal in a year must be great indeed. A moderate smoaker consumes not less than two lbs. a month. The common tobacco is sold at about two-pence the lb.—Hindoo women of superior cast neither smoke nor take snuff; but many of the Hindoo pŭndits take snuff; and often use for a snuff-box a large snail shell. The Bengalee boys begin to smoke at school, from the time they are four or five years old.

lasses; very few chew it.[c] The same hooka goes round amongst all the company of the same cast; and those who are not of the same cast, may take up the cup which contains the tobacco and fire from the top of the hooka, and draw the smoke through its tube; but different casts are not permitted to smoke through the same water. Most of the palanqueen bearers smoke segars. Many Hindoos, after bathing in a morning, take a pill of opium.

The necessaries for a family are bought in the market and paid for daily, except milk, sugar, oil, &c,; these are brought to the house by the seller, who receives his payments monthly. Cheap as all the articles of prime necessity are, there are few Hindoos who are not in debt.

In the business of eating, it is almost impossible to describe to what ridiculous lengths the distinctions of cast are carried: a Hindoo ought to have a good memory to know with whom he may, and with whom he may not eat. Europeans are considered as unclean by the Hindoos, principally because they eat any thing, and with any body. Things of ill esteem among others are also considered as unclean, but they may be purified by incantations. The presence of shōōdrŭs, dogs, cats, crows, &c. produces the same consequences; yet they may be cleansed by sprinkling upon them water in which gold or kōōshŭ-grass has been dipped. If these animals have touched the food, it cannot be cleansed, but must be thrown away. If an unclean person, or animal, enters the cooking-house of a person of superior cast, the latter throws all his earthen cooking-vessels away, and cleanses his brass ones. If a European of the highest rank touch the food of the

[c] Many respectable females, however, mix a little tobacco with the panŭ they chew.

meanest Hindoo, he will throw it away, though he should not have another morsel to eat; and yet this food, perhaps, is merely a little coarse rice, and a few greens fried in oil.

The Hindoos are full of ceremony in making a feast, at which the bramhŭns are always the chief guests. When a man wishes to make a feast, he is several days in preparing for it, and, after soliciting the advice of his relations about the dinner, the presents, &c. he generally conforms to the judgment of this family council; and then purchasing the things necessary, cleans up his house, &c. If a bramhŭn, he never sends an invitation by a shōōdrŭ, but goes himself, or sends a relation, or the family priest. All near and distant relations in the place or immediate neighbourhood are invited. If any one absent himself, without assigning a reason, it is considered as a great affront; if he makes an apology, it is judged of by a council of friends. The female relations, and even the males, assist in cooking the dinner, of which, on many occasions, two or three hundred persons partake. No boy can partake of a feast given by a bramhŭn till he has been invested with the poita. The food being ready, the master of the house invites the guests to sit down, when the dinner is brought, and laid out in messes on plantain leaves for plates, under an awning in the court yard; and one earthen drinking-cup serves eight or ten persons. While they are feasting, the master goes round, and makes an apology to the guests for not being able to treat them better. After dinner, they are presented with betel; and are sometimes dismissed with presents, either of money, changes of raiment, or brass utensils. If the master of the house should arise, and go aside, before every one has finished eating, it is considered as an affront, and all immediately rise and go away.

In the month Kartikŭ, Hindoo sisters imitate the example of the sister of Yŭmŭ, the king of death, who in this month gave a feast to her brother, and marking his forehead with sandal-powder, made him immortal: in the morning of the feast, the sisters pour milk into the hand of each brother, and repeat an incantation, while the brother drinks it. Each sister also puts on the head of each brother a grain of rice, and rubs on the forehead of each some powder of sandal-wood.[d] As soon as this is performed, the brother bows to an elder sister, but if the brother is elder, the sister bows to him, and takes up, stroking them with her open hand, the dust of his feet.—If a friend uninvited visit another, and should not be entertained, it is considered as a great scandal. A person inhospitable towards those of his own cast, falls into disgrace; while unkindness towards a man of another cast, though he perish, meets with no censure.

The domestic conversation of the Hindoos turns chiefly upon the business of the family; the news of the village; circumstances connected with religious shews, ceremonies, festivals, &c.; journies to holy places; marriages; stories about the gods, the heroes and heroines of their mythology, &c. Domestic quarrels are very common: a man and his wife often quarrel, and sometimes fight. There are instances of Hindoo women beating their husbands.[e]

The Hindoos sit on the ground, or on a mat, or on

[d] From this last act, the feast receives its common name: the sister says to her brother, while marking his forehead, 'I mark thy forehead with sandal-wood; and plant a thorn [to prevent egress] in the door of death (Yŭmŭ).'

[e] When the Hindoo women are shocked, or ashamed, at any thing, they put out their tongues, as a mode of expressing their feelings. A very old woman, who is at the same time a great scold, is called by the Hindoos the mother of Yŭmŭ.

a low wooden stool, in the house; they can sit on their hams for hours together without fatigue. They never walk nor ride out for exercise; and very few keep horses.

The Bengalee towns are formed into the eastern, western, northern, southern, and central divisions. In one part, the Hindoos reside, in another, the Mŭsŭlmans, in another, native Portuguese. The Hindoo part is subdivided, and the different parts contain bramhŭns, kayŭst'hŭs, weavers, oil-makers, washermen, barbers, husbandmen, potters, &c.: these divisions are not very exactly observed, though in large towns the names, and something of this custom, may be perceived.

All the Hindoo large towns contain at least one market place; in them are found many shops called Moodēē-dokanŭs, at which various things are sold, as rice, split pease, salt, oil, clarified butter, flour, wood, earthenware, lamps, fruits, mats, sugar, sweetmeats, treacle, betel, &c. There are also separate shops for wood, salt, cloth, earthenware, brass utensils, rice, pease, oil, ornaments, tobacco, sweetmeats, shoes, spices, &c. The bankers sell kourees, weigh and change money, buy and sell old ornaments, &c. The moodee and confectioner's shops are most numerous. Shops are generally built with clay, but in very large towns many are of brick.

The Hindoos have also market days (hatŭs), when the sellers and buyers assemble, sometimes, in an open plain, but in general in market places. The noise in a market place in England is comparatively small; but the noise of Bengalee hatŭs may be heard at the distance of half a

mile, as though ten thousand voices were sounding at once.[f]

There are no Hindoos in Bengal who make paper, though there are in other parts of Hindoost'han; no booksellers, nor bookbinders; the Mŭsŭlmans make paper and bind books. Amongst all the millions of Hindoos, there is not to be found perhaps a single bookseller's shop. The Hindoos make ink with common soot, and also with the water in which burnt rice has been soaked, but these kinds of ink are very inferior. A third sort is made with amŭlŭkēē,[g] and hŭrēē-tŭkēē,[h] which is steeped in water placed in an iron pan. After these ingredients have been soaked for some time, the water is drained off, and poured upon some catechu, and then placed in the sun, where it is now and then stirred for two or three days: the maker next puts some pounded sohaga[i] into it; and then it is ready for use. When the Hindoos write upon the leaves of the talŭ tree, they use ink prepared like the second sort, mixing lac with it. They generally write with a reed, never with the Europe pen.

A number of persons procure their subsistence as hawkers or criers: these consist of fish-women, confectioners, ear-cleaners, men who recover things from wells, cow-doctors, quacks, basket-makers, sellers of fruit, whey, matches, oil, tooth-powder, wood, pounded charcoal to light pipes, the betel-nut, the juice of the date tree, and women's ornaments. Others exhibit learned

[f] The Hindoos connect religious ceremonies with some of their public fairs, and, in consequence, vast crowds assemble, and worship the god and buy something for their families, at the same time.

[g] Emblic myrobalan. [h] Yellow myrobalan. [i] Borax.

cows, bears, monkies, large goats, gods, and other images, little men, &c.—A cast, called vajēēs, perform different feats of slight of hand, tumbling, &c. They travel in hordes, like the gypsies, staying a few days or weeks only in one place, where they form a kind of encampment; their huts are made with reeds or leaves fastened to bamboos, and brought upon the ground like the sloping sides of a roof.—The doivŭgnŭ bramhŭns go from house to house, proposing to cast nativities: sometimes they stop a person in the street, and tell him some melancholy news, as, that he will not live long; and the poor superstitious Hindoo, firmly believing that these people can read his fate in the palm of his hand, or in the motions of the stars, and that they can avert disasters by certain ceremonies, gives them his money. By such means as these the doivŭgnŭ bramhŭns obtain a scanty maintenance. The Mŭsŭlmans alone make and sell fireworks.

In those parts of Bengal where articles of consumption sell the cheapest, their prices are nearly as follow: Rice, the mŭn,[k] 12 anas; wheat, 1 roopee; barley, 8 anas; pease, 6 anas; salt, three roopees; mustard oil, 4 roopees; clarified butter, 10 or 12 roopees; sugar, 4 roopees; treacle, 1 roopee, 8 anas; pepper, 4 anas the sér; nutmegs, 16 roopees the sér; milk, 1 mŭn, 10 sérs, the roopee; curds, ditto; butter, 8 anas the sér; bread 20 loaves (10 sérs) the roopee. *Live stock:* a milch cow, 5 roopees; a calf, one year old, 8 anas; a pair of good bullocks, 8 roopees; a bull, 4 roopees; a milch buffalo, 20 roopees; a ram 12 anas; a common sheep, 8 anas; a he

[k] A mŭn is about 0lb s 40 sérs make one mŭn; a roopee, is 2 shillings and 6 pence; an ana, two pence.

goat, 8 anas; a milch goat, 2 roopees; a young goat or lamb, 4 anas; a turtle, 5 anas;[l] eggs, 150 the roopee; pigs, middling size, 8 anas each; a good Bengal horse (tatoo) 10 roopees; a wild deer, 1 roopee; a turkey,[m] from 4 to 6 roopees; a peacock,[n] 2 anas; rabbits, 8 anas a pair; porcupines,[o] 6 anas a piece; a boy, 3 roopees, and a girl, 2 roopees.[p]—It ought to be observed, however, respecting the above prices, that in the neighbourhood of Calcutta articles are one-fourth dearer; in other places, cheaper or dearer, according to various circumstances: in the district of Dinagepore, many articles of prime necessity are very cheap.

It is surprizing how the country day-labourers are able to support life with their scanty earnings. In some places, their wages do not exceed a penny a day; in others three halfpence, and in others two pence.[q] To enable us to form some idea how these people are able to maintain their families on so small a sum, it is necessary to consider, that their fire-wood, herbs, fruit, &c. cost them nothing;

[l] The common river turtle is frequently caught by the line; some bramhŭns eat it.

[m] Turkies are no where met with far from Calcutta, unless carried by Europeans.

[n] Wild peacocks are very numerous in some parts of Bengal.

[o] The flesh of this animal is offered up in the shraddhŭ, and eaten both by bramhŭns and shōōdrŭs.

[p] Boys and girls, for domestic servitude, are bought and sold at fairs in some parts of Bengal, particularly at Huree-hŭrŭ-chŭtrŭ, a place on the banks of the Gŭndŭkēē. They are always the children of parents who know not how to maintain them; and are treated, in general, I believe, by those who have bought them, with humanity. When they grow up, they frequently run away, and are seldom sought after.

[q] In the neighbourhood of Calcutta, day-labourers receive as much as three-pence a day; masons, five-pence, and common carpenters four-pence and six-pence; good carpenters, about a shilling a day.

they wear no shoes nor hats; they lie on a mat laid on the ground; the wife spins thread for her own and her husband's clothes, and the children go naked. A man who procures a roopee monthly, eats, with his wife and two children, two mŭns of rice in the month, the price of which is one roopee. From hence it appears, that such a day-labourer must have some other resource, otherwise he could not live: if he is a Mŭsŭlman, he rears a few fowls; or, if a Hindoo, he has a few fruit trees near his house, and he sells the fruit. If by these, or any other means, the labourer can raise half a roopee or a roopee monthly, this procures him salt, a little oil, and one or two other prime necessaries; though vast multitudes of the poor obtain only, from day to day, boiled rice, green pepper puds, and boiled herbs: the step above this, is a little oil with the rice. The garments of a farmer for a year (two suits) cost about two roopees (5s.); whilst those of a servant employed by a European, cost about sixteen, (40s). A few rich men excepted, the Hindoos burn in their houses only oil; they will not touch a candle. Some of the rich place a couple of wax candles in the room which contains the idol.

In country places, houses are never rented: the poor man gives about two-pence annually for the rent of a few yards of land, and on this, at his own expense, he rears his hut. A rich land-owner frequently gives to bramhŭns, and men of good cast, land on which to build their houses rent-free. Poverty, instead of exciting pity in this country, only gives rise to the reflection, 'He belongs to a degraded class: he is suffering for the sins of a former birth, and is accursed of the gods.'

The coins which circulate in Bengal are, gold-mohŭrs,

value 16 roopees; half-mohŭrs, quarter-mohŭrs, two roopees, and one roopee (gold pieces); roopees, half roopees, quarter roopees, half-quarter roopees, and one ana pieces (silver); copper poise, four of which make an ana, half poise, quarter poise, and shells calls kourees, from the Maldive islands; 5760 of the latter sell for a roopee. Labourers among the native masters, are paid daily in kourees; the daily market expenses are paid with these shells, and they are given in alms to beggars, as well as used on other occasions. A shopkeeper as stoutly refuses to receive a kouree with a hole in it, as another man does a counterfeit roopee. The gold and silver coin is very frequently counterfeited; but the coiner is not punished with death. The weights and measures used by the Hindoos are various, from eighty pounds to a barley-corn. In casting up numbers, many count their fingers and finger joints.

The Hindoos are enveloped in the greatest superstition, not only as idolaters, but in their dread of a great variety of supernatural beings, and in attaching unfortunate consequences to the most innocent actions.[r] They never go

[r] The Hindoos consult astrologers on many occasions: the questions they ask refer to almost all the affairs of life: as, whether an article bought for sale will produce profit or not; whether a child in the womb will be a boy or a girl; whether a wife will bear children or not; when certain family troubles will be over; whether a cause pending in a court of justice will be decided in a person's favour or not; whether a person will enjoy prosperity in a new house which he is building or not; whether a person will acquire riches or not; whether a person's death will happen at an holy place or not; how many wives a person will marry; which wife will be most beautiful; which wife a person will love most; how many children by each wife; how long a person will live; at the time of death, will a person retain his senses or not; at that time, which son will be present; a youth asks, which god he shall choose as his guardian deity; shall he choose his father's spiritual guide, or a new one, &c. &c.

across a rope which ties an animal, nor across the shadow of a bramhŭn or an image; this is a rule laid down in one of the shastrŭs, for which no reason is assigned. We may suppose, however, with respect to the shadow of a bramhŭn or an image, that the rule is meant to preserve a proper reverence in the minds of the people.

Many persons in Bengal are called dainŭs, or witches, whose power is exceedingly dreaded: they are mostly old women: a man of this description is called Khokŭsŭ. Amongst other things, it is said, they are able, while sitting near another, imperceptibly to draw the blood out of his body, and by a look, to make a person mad. If a dainŭ shakes her hair in a field at night, it is said, that a number of dainŭs immediately assemble, and dance and play gambols together as long as they choose, and that if any one comes within the magic circle, he is sure to fall a victim to their power. When a person falls suddenly sick, or is seized with some new disorder, or behaves in an unaccountable manner, they immediately declare that he is possessed by a dainŭ. Sometimes the dainŭ is asked, why she has entered this person; she replies, that when she came to ask alms, he reproached her. Asking her who she is, she hesitates, and begs to be excused, as her family will be disgraced; but they again threaten her, when she gives a wrong name; but being again or more severely threatened, at last she replies, "I am such a person, of such a village;" or, "I am such a person's mother." The people then peremptorily order her to come out: she promises: and is then asked on what side she will fall, and what she will take, in going out; whether she will take a shoe in her mouth or not. This she refuses, declaring that she belongs to a good family; but at last she consents to take a pan of water; and after two

or three attempts, she actually carries the pan of water betwixt her teeth, to the porch, where, after sitting down with caution, she falls down on the right side in a state of insensibility. The attendants then sprinkle some water in the person's face, repeating incantations, and in a few minutes the possessed comes to himself, arises, and goes into the house. This is the common method with dainŭs. The persons who have been thus bewitched, are said to be numerous: my informants declared, that they had seen persons in these circumstances, who had been thus delivered from this possession. In former times, the Hindoo rajas used to destroy the cast of a dainŭ.

The Hindoos have the strongest faith in the power of incantations to remove all manner of evils. The vanŭ incantation is said to empower an arrow shot into a tree to make it wither immediately. Many Hindoo married women, who are not blessed with children, wear incantations written with lac on the bark of the bhōōrjjŭ, in order to obtain this blessing. They wear these charms on the arm, or round the neck, or in the hair, inclosed in small gold or brass boxes. The Hindoos repeat incantations, when they retire to rest, when they rise, when they first set their foot on the ground, when they clean their teeth, when they eat, when they have done eating, when it thunders, when they enter on a journey, when their head or belly aches, when they see an idol, when they put on new clothes, when they want to kill or injure a supposed enemy, when they wish to cure the scab in sheep, &c. If diseases are not cured by an incantation, and the person dies, they say, the words of the incantation were not pronounced rightly, or a word was left out, or, they impute it to some other accident;[s] the power of the incan-

[s] Men who keep snakes and exhibit them to the public, assemble some-

tation they never question. If a person recovers on whose account an incantation was uttered, they say, the incantation was well repeated. Some men have a great name for their supposed knowledge of incantations, and for their dexterity in using them for the destruction of enemies; some incantations are efficacious in proportion to the number of times they are repeated. When I asked a learned pŭndit, why the Hindoos had been so often subdued by other nations, seeing they were in possession of incantations so potent, he said, that those for destroying enemies were difficult to be procured.

Remarks on Country Scenery, made during a journey.—As the boat glides along, drawn by our boat-men, we perceive the corn in full growth on both sides of the river —proofs of the care of Him on whom all the creatures wait; and, if imagination could supply a pleasing variety of hill and dale, and some green hawthorn hedges, we might fancy ourselves passing through the open fields in our own country; and the ascending larks, the reapers cut-

times in great numbers, and pretend, by incantations, to subdue the power of poison after permitting snakes, retaining their venemous fangs, to bite them. On these occasions, two stages are erected near to each other, which are occupied by two snake combatants, who alternately challenge each other, using the most provoking language, like men about to engage in some desperate enterprize. When the challenge is accepted, the person takes the challenger's snake, and suffers it to bite him in the arms, and in any other parts of the body, while his friends at the bottom of the stage join him in repeating incantations, and encourage him, by their addresses, to persevere in this desperate folly. In some instances, the man falls from the stage, and the poison, spreading through his veins, and resisting all the power of their inchantments, precipitates the wretch, writhing with agony, into eternity. The Hindoos believe, that there are incantations able to deprive serpents of all power of motion, and others to invigorate them again. At the above times, the power of incantations is said to be thus displayed, as well as in making the serpent move whichever way the enchanter pleases.

ting the corn, and the boy driving the herd to graze in some corner of the field, might keep up, for a moment, the pleasing illusion. But a herd of buffalos at a distance, staring stupidly and wildly, and the lofty stage in the middle of the field, erected for the protection of the keeper, soon remind us of our mistake, and warn us of a danger to which the English husbandman is not exposed.—Amidst innumerable proofs of the divine beneficence, the pleasing variety of colours, of sound, of light and shade, of great and small, of high and low, of form and character, diffused through universal nature, and contributing so highly to the gratification of the senses, is none of the least: even the silent, smooth, and unvarying element on which we now move, is not destitute of its variety of objects: here, men, women, and children are bathing together, the men uniting idolatrous rites with their ablutions, the women washing their long hair with mud, and the children gamboling in the water, with all the gaiety of the finny tribes which surround them: we next pass by some men *sitting* on the bank, with their rods and lines, and others in their boats with their nets, *fishing*; and we no sooner pass these, but we are amused by the sight of an open ferry-boat, crowded with passengers till they almost sit one upon another; the slightest loss of the balance would immediately compel them to seek the shore as they might be able; and, gliding along the water's edge, comes a man in the trunk of a tree hollowed out in the form of a canoe: he sits at his ease, his oar is at the same time his rudder, and this he moves with his leg, for both his hands are engaged in holding the hooka to his head while he smoaks. Here an adjutant[t] stalks

[t] Ardea Argala. These birds are very numerous in Calcutta: the inhabitants, I am told, are forbidden to destroy them, on account of the use they are of, in contributing to remove offensive carcases, bones, &c.

along the side of the river, thrusts his long bill among the weeds in search of fish, while the paddy-birds,[w] in the shallower parts, are silently watching them, and the fine-plumed king-fisher is darting on his prey. At a small distance, several large alligators present the ridges of their backs on the surface, and ere we have proceeded a hundred yards, we hear the shrieks of a boat's-crew, and the cries of a man, "An alligator has seized and carried off my son!" As we approach another village, we see a man washing clothes, by dipping them in the river, and beating them on a slanting board; a bramhŭn sits on the brink, now washing his poita, now making a clay image of the lingŭ for worship, and now pouring out libations to his deceased ancestors. Near to the spot where this man sits on his hams to worship, lies a greasy pillow, a water-pot, the ashes of a funeral pile, and the bedstead of the man whose body has just been burnt: how suitable a place for worship, with such monuments of mortality before him would this be, if the bramhŭn knew the immediate consequences of death, and if there was any thing in the Hindoo forms of worship at all calculated to prepare the mind for the dissolution of the body! In one place we see dogs, crows, and vultures devouring a human body, which had floated to the shore, and in another, several relations are in the act of burning a corpse, the smell of which, entering the boat, is peculiarly offensive; yet this does not prevent the people of our boat from eating a very hearty meal sitting on the grass, in the immediate vicinity of the funeral pile. In another place, the swallows are seeking their nests in the holes of the banks, while a bird of the heron kind stands on a dead tree, fallen by the side of the river, and, spreading his wings, dries them in the rays of the sun. From the

[w] Two species of Ardea.

ascent of a landing-place, the women of a neighbouring village are carrying home water for their families, the pans resting on their sides. Floats of bamboos are passing by, carried down by the current, while the men in a small boat, guide them, and prevent their touching the side, or the boats, as they pass. Long grass, swamps, and sheets of water, with wild ducks and other game, remind us of the periodical rains which inundate the country. These clusters of trees indicate that we approach a village: the tall and naked palms rear their heads above the branches of the wide-spreading ficus Indica, under which hundreds of people find a shelter, and in the branches of which are seen the monkeys, some carrying the young under their bellies, and others grinning at us, while they leap from branch to branch; and, while nature is drawing the curtains of the evening, in a neighbouring clump of bamboos, the minas[x] make a din like the voices of a group of women engaged in a fierce quarrel; and the bats, as large as crows, are flying to another clump of bamboos. Entering the village the next morning, we overtake a female, who avoids our gaze by drawing her garment over her face: on one hip sits her child, and on another she carries a large pan of water; the dogs, half-wild, put on the most threatening aspect, and bark most savagely; the men come to the doors, and the women peep at the strangers through the crevices of the mat walls, manifesting a degree of fear and eager curiosity; the naked children, almost covered with dust, leave their play, and flee at the approach of Gourŭ (a white man). Before a door, near the ficus Indica, where the village gossips assemble, and under which is placed the village god, or, in other words, a round black stone, as large

[x] There are three or four species of these birds ,which are improperly though commonly called minas.

as a man's head, smeared with oil and red lead, sits a man cleaning his teeth with the bruised end of a stick;[y] and we meet another, returning from a neighbouring field, with a brass water-pot in his hand; while the third person that meets our eye, is the village barber, sitting on his hams in the street, and shaving one of his neighbours. One or two women are sticking cakes of cow-dung on the wall, to dry for fuel;[z] another is washing the door-place with water, mud and cow-dung, and two others are cleaning the rice from the husk, by pounding it, wet, with a pedal. Not far from the ficus Indica, we see a temple of the lingŭ, and the people, as they pass, raise their hands to their heads in honour of this abominable image; from thence we go to a mosque, mouldering to ruins, and see near it a mound of earth, under a tree, raised like a grave, and dedicated to some Mŭsŭlman saint; close to which is sitting a Mŭsŭlman phŭkēēr, receiving kourees from the passengers, some of whom he has supplied with fire for their hookas: this appears to be a common resting-place for travellers, and several are now assembled, conversing like passengers at an inn. Before proceeding much farther, our ears are offended with a ballad sung by two Hindoo mendicants, who are exalting their god Krishnŭ, having a small earthen pot with them, in which they place the rice and kourees they collect. Another beggar lies at some distance; his legs are swelled, and his fingers and toes, in a state of putrefaction, have fallen off,

[y] The Hindoo young men profess to admire the teeth when daubed with the black powder with which they clean them.

[z] This article is used for fuel in India to a great extent indeed: it is gathered in the fields by a particular cast of females, and carried about for sale: 1280 cakes are sold for a roopee; the smell in burning is not offensive to the natives, but is far from being pleasant to Europeans. When well prepared and dried, these cakes blaze like wood.

the direful effects of the leprosy. We are highly deligthed with the village school: the boys are writing the alphabet, with a stick, or their fingers, in the dust, or chanting the sounds in miserable concert. I forgot to notice the bramhŭn sitting on the porch of the temple, reading aloud with a book on his knees, and bending his body backwards and forwards as he reads. The amusements of the village are various: some boys are flying their kites, a few other idle fellows are playing at small game with kourees; others are at high play, running after, and catching each other; and in another quarter, some loose fellows are encouraging two rams to fight by dashing their heads at each other; and, to complete the village diversions, here comes a man with a learned cow, and another with a bear in a string, and two or three monkies riding on its back. The serious business of the village appears to be transacted by the oil-man, driving his bullock round to crush the seed; by the distiller; by the shop-keeper, who exposes to sale sweetmeats, oil, spices, wood, betel, tobacco, &c. and by two scolds, proclaiming all the secrets of their families; but, though spent with fury, they never come to blows.

The insect called the fire-fly exhibits a beautiful appearance in this country, in a dark evening. When a vast number of these flies settle on the branches of a tree, they illuminate the whole tree, and produce one of the most pleasing appearances that exists in nature.—The birds-nests hanging on trees are among the most curious productions of instinct I have ever seen: one kind, which is mostly suspended on the branches of the talŭ tree, contains a long round entrance from the bottom to the middle room, and at the top of that is the nest, inclosed and supported by a belt. Another kind has actually a trap-door

to it, which the bird lifts up with its beak as it enters, and which falls down of its own accord after the bird has entered or flown out. Another of these hanging nests, equally curious if not more so, is made with fine moss and hair, and inclosed in large leaves, actually sewed together with fibres by the bird, certainly with the greatest propriety, called the *taylor* bird.——The hornet, bee, and wasp, in this country, often make their nests in trees, though they are to be found also in other situations, One species of ants also makes very large nests in trees. ——The great bats, called by the Hindoos vadoorŭ,[a] are very numerous in some parts of Bengal; and devour some kinds of fruit so eagerly, as to leave scarcely any for the owner. Some pools are so full of leeches, that it is dangerous to bathe in them, and I have heard of the most painful and ludicrous effects taking place on the bodies of persons who have descended into them.

SECT. IV.—*Proverbial Sayings, Descriptions, &c.*

A beautiful female described.

WHAT a beautiful form! The very image of Lŭkshmēē!—In beauty and excellent qualities she resembles the goddess of prosperity.—A female richly adorned with ornaments, is compared to Sŭchēē, the wife of Indrŭ, or to the lightning.

Dress, Features, &c.

What beautiful hair! It hangs down like the tail of the

[a] Many of the lower casts eat the flesh of these bats, and others tie the bills and feathers to their bodies, to drive away diseases.

cow of Tartary, like a skein of silk, like the thatch of a house, like the image of Kalēē: it is black as darkness itself, black as the clouds, shining as oil itself.—The hair tied up into a bunch, is compared to the figures of the water-lily made by blacksmiths in certain kinds of work, or to the round box in which women keep essences.—The round dot of paint which women make in the centre of the forehead, is compared to the moon, to a star, and to the coloured rays of the rising sun.—The parting of the hair on the forehead of the female, they compare to the dragon, with his mouth wide open, ready to swallow the moon.—The eyes, according to their shape and colour, to those of a deer, to the water-lily, to the Soondhēē[b] flower, or to the appearance of the stone in an unripe mango;—the nose, to the tilŭ flower, the bill-hook, the beak of a parrot, and to a flute;[c]—the face, to the moon, and to the water-lily;—the lips, to the fruit of the télakoochŭ[d] fruit;—the teeth, to the seeds of the pomegranate, to pepper-corns, to the flower of the koondŭ,[e] and to a row of pearls; and, when made red with panŭ, to a row of corals;—the eye-brows, to a bow;—the ears, to those of the red-throated vulture;—the chin, to a mango;—the mouth, or rather, excellent speech, to the water of life, to sugar, and to honey;—the breasts, to a box containing essences, to a pomegranate, to the vilwŭ[f] fruit, to the bud of the water-lily, to an unopened bunch of plantains, to a couple of crabs;—the fingers, to the petals of the chŭmpa[g] flower;—the nails, to the half-moon;—the loins, to those of a lion, or of a wasp, to the middle of the musical instru-

[b] Nymphæa cyanea, and esculenta.

[c] The pearl in the nose-ring of females is compared to the evening star, or to the fabulous bird which approaches the moon to drink the nectar.

[d] Momordica monadelpha. [e] Jasminum pubescens.

[f] Ægle Marmelos. [g] Michelia Champaca.

ment dŭmboorŭ ;—or to the width of a span ;—the thighs are compared to a plantain tree, or to the trunk of an elephant ;—the feet, to the lotus,—a fair complexion, to split pease, or ochre.

Other properties of the sex.

A woman walks elegantly when her gait is like that of a goose, or an elephant ; another who is quick in her motions, is compared to a bobbin, or spool used in spinning, or to a lark ;—a woman who cooks well, to Lukshmēē.

Remarks on Children.

When a beautiful child is seen sitting on the knee of its mother, they say—Ah ! see that water-lily bud ; or, he is the very picture of the infant Kartikŭ, or Krishnŭ, or Bŭlŭ-Ramŭ, or a dancing boy ! When a beautiful child is seen in the arms of a deformed and dirty woman, a spectator says, See ! a lotus has sprung up amongst cow-dung ! See, gold in the ear of a monkey ! When an ugly child is seen in the arms of a beautiful woman, an observer says, Behold the spots on the face of the moon. If the boy is lusty, he is compared to Gŭnéshŭ ; if he is a great favourite, he is nick-named Doolalŭ ; if very small and weak, Naroo-Gopalŭ ; if he creeps swiftly on his hands and knees, he is compared to a play-ball. An infant of very dark complexion, is called a young crow or cuckow.

Old women, &c.

A woman with a large face and long legs, is compared to Tarŭka, a female titan ;—she who sows dissention,

is called Pootŭna, the female who wished to destroy Krishnŭ with her poisoned nipples;—a female of wicked disposition, is compared to the edge of a razor; on account of her loud and cracked voice, to a braying ass. A widow, who wanders from house to house, is compared to a bramhŭnēē bull, which has no owner, and wanders from street to street. An ugly and filthy woman is called a will-o'th-whisp; if she blinks with one eye, she is compared to an owl, or a female monkey; if she is stout, to a pumpkin;—a filthy woman, is called an evil spirit which feeds on carrion. A person of very dark complexion, is compared to a leech, or to soot, or to darkness itself, or to the bottom of a kettle, or is called an African. If a woman is very dark and thin, she is compared to a bat; —if her head is small and her body large, she is said to resemble a leathern bottle;—if her head is large, a bunch of talu[h] fruits on a thin stalk, or a bunch of grain with the straws tied close together. The head of a woman with rough hair, is compared to a crow's nest;—a scold to the tempest, to a shower of bullets, or a shower of rain, to one snake-catcher furiously challenging another:[i] they say, She has mounted the stage of the snake-catcher; her tongue and arms are said to move like the arms of persons swimming for a prize. If her eyes are inflamed with anger, they are compared to the fruit kŭrŭnjŭ.[k] A loquacious person is compared to the mina,[l] or to the noise made by these birds when two of them quarrel. Of a fury, they say, she is an incarnation;[m] or, they compare her to the harlequin on a stage, who is daring enough to venture upon any thing; or to the old woman introduced

[h] Borassus flabelliformis.

[i] See page 211.

[k] Carissa Carandas.

[l] Turdus tristis.

[m] Some idea may be formed from this, which is a very common comparison, of the respect which the Hindoos bear towards their incarnate deities.

into their pantomimes as the author of every kind of mischief. An old woman whose head shakes with age, is compared to a lizard.

Old Men, &c.

A very old person, is called Markŭndéyŭ, who lived through seven kŭlpŭs. A person who remembers the events of ancient times, is called Bhoosŭndēē, a famous crow. The head of a man with only a few hairs on the top of it, is compared to a pumpkin with its slender stalk, or to a cocoa nut;—the body of an old person, to the burnt fruit of the egg-plant, or to a cage of bones. A man with a withered body, is said to hang his arms in walking like a sarus[a] spreading out its wings. An infirm old man, is compared to an unformed image which has received its first coating of clay, to an earthen vessel corroded by salt. An old man sometimes says, I call this my body no longer, but my burden; or, I am like a ripe mango hanging on the tree, ready to fall by the first breeze of wind; I am like a broken bank, waiting its fall; I am like the image, made to day, to be cast into the river to-morrow.

Religious comparisons.

The departure of the soul, is compared to the flight of young birds when they leave the nest, or to the snake casting his skin;—the body after death, to the bed, which the person, awaking from sleep, has left;—death is called the great journey; the long sleep;—the world, for its vanity, is compared to a bubble; to a dream; to the

[a] Ardea Antigone.

tricks of a juggler;—a person who neglects the great object of his existence, is said to sell himself for the price of an earthen pot; to scatter jewels in a jungle;—he who sets his heart on the world, is said to act the part of a mother who throws her child into the arms of a dainŭ, viz. a witch; or of him, who rejects the water of life, and swallows poison; or of im, who ties the knot in the corner of his garment, but leaves out the gold;[o] or of him, who not only sells without profit, but loses the very article itself. In this world, men are like travellers meeting and passing on the road; or like those who meet at a market;—men bound by the cords of worldly anxiety, are compared to persons swinging with hooks in their backs on the chŭrŭkŭ; or to straws in a whirlpool;—the man who is absorbed in worldly cares, is compared to the bullock in the mill, with a cloth over its eyes; or to the silkworm, wrapped in its own web. Religion is compared to a companion in a dreary journey, or to a shady resting place amidst the toils of a journey, or to a friend;—an enemy, to a disease;—youth, to the flood tide;—every union waits a dissolution;—every elevation is succeeded by depression;—the transmigrations of the soul are like human footsteps, or the motions of a leech, which always lays hold of another blade of grass before it quits that on which it rests; so, the soul does not quit one body till another is ready for its reception;—as a person obtaining a new garment rejects the old, so the soul, quitting an infirm body, enters into a new one.

Unhandsome features, &c.

When an ugly man is married to a beautiful female,

[o] The Hindoos have no pockets attached to their clothes; they therefore fold up their money in the edge of that part of the garment which comes round their loins, or tie it up in one corner of the garment.

they say, Ah! they have given the moon to be devoured by the dragon, the ripe mango to the crow, the honey of the lily, to the worm born in ordure. The face of a person strongly marked with the small pox, is compared to a comb of wax, or to a piece of wood devoured by worms. Large breasts are said to resemble pillows or pumpkins; —a broad waist, is compared to the lower part of the trunk of the talŭ tree, or to a large drum. A person's hair, when tied up like a pig-tail, is compared to the tail of a lizard;—a nose flat at the end, to that of a frog, or a bat;—small ears, to that of a rat;—large ears, to a hand-fan used in winnowing;—a person with round light eyes, is said to resemble a cat;—large feet, are compared to the three cornered entrance of a hut of leaves;—a very stout man, to a large hammer;—a very tall thin man, with a shred of cloth only round his loins, is compared to a flag-staff, with the flag flying;—a broad chest, is compared to a door;—a man of terrific appearance, to the messengers of death, or to Yŭmŭ himself, when he shall appear to destroy the universe.

Evil dispositions.

A deceitful person, is compared to the beam on which a lever plays: in the house of the bridegroom, he is the boy's aunt, and in the house of the bride, the girl's aunt; —a cruel person, is compared to the executioner;—a hypocrite, to the sly paddy bird,[p] watching its prey;—a wicked person, to the bamboo of the wedding palanqueen, or to a bow;—two persons constantly at variance, to a snake and an ichneumon, or an owl and a crow;—a cun-

[p] The Ardea nivea, and one or two other species of crouching herons, are called by this name.

ning fellow, to the jackal, the crow, or the child whose father and mother died when it was an infant;—a mischievous person, is called Narŭdŭ;—selfish persons, are compared to the crows, who, though they eat every kind of flesh, will not permit other birds with impunity to devour that of the crow;—a handsome stupid fellow, to the flower of the cotton tree, or to a turnip;—endeavours to cultivate the friendship of a deceitful person, are like attempts to make a gap in the water;—a person who rises up against his benefactor, is compared to the dagger, which being stuck in the belt which surrounds the loins, pierces its owner; or to a person conceiving a crab in her womb;—a cruel person remains always the same; efforts to change him, are like attempts to wash a coal white with milk, or like planting in a soil of sugar, a nimbŭ[q] tree, to make its leaves sweet. A mischievous person is compared to the saw with which the ornament-makers cut their shells, and which cuts ascending and descending. Hope in a faithless person, is like a bank of sand. When a person full of faults, exposes the faults of another, the Hindoos say, it is like a sieve blaming a needle for having a hole in it, or like a musk rat's charging a common rat with giving an offensive smell.

Strong Contrasts.

When a person wishes to exhibit a strong contrast between two individuals, he says, the one is the moon, and the other the yellow hairs on the hinder parts of a monkey. These things are no more alike, than the lion and the jackal; than the sun and the fire-fly; than the vulture (Gŭroorŭ) and the crow; than an elephant and

[q] Melia azadirachta: the leaves of this tree are exceedingly bitter.

a fly. It is as reasonable to expect that a crow will talk like a parrot, or that the tail of a dog will become straight by oiling it, as that a stupid person will ever be learned.

Actions which make men remarkable.

A person who can leap to a great distance, is compared to Hŭnooman, or to a deer; and he who limps in walking, to a frog; a man swift of foot, to thought, to the wind, to a falling star, to an arrow, to a deer, or to a Marhatta horse. A person who is at once a great eater and a great sleeper, is compared to Koombhŭ-kŭrnnŭ;—he who sleeps so heavily that he can scarcely be waked, to a stone image, sixteen cubits long, in a sleeping posture, seen at Ararŭ, a village about 70 miles N. W. of Calcutta;—a man of uncommon strength, to the thunder-bolt of Indrŭ, or to tamarind wood.

An excellent person.

When a handsome, wise, and well-dressed person is seen sitting in company, one spectator says to another, He looks like one of the gods. When any one addresses a person on secular affairs, who is constantly absorbed in religious ceremonies, a friend near says, Why speak to him of these things? he is Sŭda-Shivŭ, (a form of Shivŭ, as a devout mendicant). A wise and learned man is compared to Vrihŭspŭtee, the teacher of the gods;—a devout and honourable person, to Bhēēshmŭ-dévŭ. A very rich and fortunate person is called Indrŭ, the king of the gods, and they add, that his fame spreads a light like that of the moon, and that it is as fragrant as the sweetest spices;—a liberal person, is compared to Kŭrnnŭ—a devout one to Nŭlŭ or Yoodhist'hirŭ, or, they affirm, that he is Yŭmŭ

(Justice) himself. He who protects orphans with a fatherly care, is said to cover them with his wings; they dwell as under a rock; he is their door [to keep out danger]; they dwell as plants protected from the storms, under the shade of a wide spreading tree; he sits at the helm, to secure their passage across the boisterous ocean of life; he is Ŭrjoonŭ, or their charioteer, they have nothing to fear. 'A weighty man can alone bear weighty things.' 'He has divided the property, as though it had been weighed in scales.' Of a man who acts up to his word, they say, His words are like the tusks of an elephant, i. e. being once out, they can never be got into the mouth again. A holy person, is said to be the light of his family; a wise judge, is compared to a turner's lathe, which reduces all protuberances. The words of a wise and aged man, are called the védŭ of Brŭmha.

An army.

When a large army is passing, the people say, for multitude, *it is* as the march of an army of ants, or like a cloud of locusts;—the noise of such an army they compare to the roaring of the sea;—the dazzling of their arms to the lightning;—the fight itself they call Kooroo-kshétrŭ, from the name of the field where the great battle between the families of Kooroo and Pandŭvŭ was fought, or the battle betwixt Ramŭ and Ravŭnŭ; or to the dissolution of the world;—the heads are said to fall as the fruits of the talŭ tree, in the month Bhadrŭ;—the field covered with slain, they compare to a cemetry, or to a garden of plantain trees after a storm;—a coward, they call a jackal, or a runaway messenger; or a plantain leaf shaken with the wind.

Various comparisons.

A person who has beaten another very heavily, is said to have beaten him as cotton is beaten; to have crushed his very bones to powder; or beaten him as rice by the pedal. Another form of expression, when a person has wounded another is, he has cut him into slices, as a turnip is cut. A person in haste, is compared to a bramhŭn invited to an entertainment of sweetmeats, or to a weaver running to buy thread. When two or three persons sitting together make a great noise, a bye-stander says, What, the market is begun! Of a person who insinuates himself into the favour of another, and then injures him, it is said, He entered like a needle, but came out like a ploughshare. A person who vexes another by incessant applications, is compared to a barking jackal following a tiger, or to a tick[r] that lays hold of the flesh and cannot be torn away; or to bird-lime. A greedy person is compared to a leech. A young man 'crazed with care,' or worn away with disease, is compared to a great bamboo devoured by the worm. A man who can neither retain nor let go an object, or person, is compared to the snake who has seized a musk rat. A person engaged in a perplexing concern says, I find no end to this unravelled thread. A person of confined information is compared to a frog in a well, or to a new married wife, who is always confined to the house;—an asthmatic person to a pair of bellows. To a man surrounded with a large family, it is sometimes said, You live in the market. An ugly wise man is compared to rice in a dirty bag. The friendship of a good man, resembles an impression on a stone, or excellent masonry. A weak person, is compared to grass; a man of great

[r] Acarus.

powers to one ball among a thousand crows. When a number of experiments are tried without accomplishing the purpose in view, they say, the person involved in such a perplexity is in the heaven of Trishŭnkoo.* Falsehood is like water raised by a machine, which soon evaporates. If your friend becomes wicked, you must renounce him, as a boil on the body must be reduced. A person of mild disposition, is compared to milk or curds. A strong man says to a weak one who has offended him, I will not hurt you—what advantage should I obtain by killing a musk rat? 'Why ask him for information—he is but the image of a man?' When a friend has been long absent, he is thus addressed, You are like the flowers of the fig-tree, invisible. A friend sometimes says to one who has been separated to a great distance, Our hearts are never separate, but remain united as the sun and the water-lily, as the thunder and the peacock. The person who is under the influence of another, is said to be led like the bullock with a string through its nose. A person who secretly seeks to injure another, is said to act like the snake who enters the hole of a rat. A beloved object, is compared to medicine for the eyes, or to the staff of a blind man. When a number of evil-disposed persons are sitting together, it is called the council of Ramŭ, composed of monkeys.

* A kshŭtriyŭ king, whom the sage Vishwamitrŭ attempted to send to heaven by the power of his (the sage's) merits; but who being rejected by the gods, remains suspended in the air with his head downwards, neither able to ascend nor descend.

SECT. V.—*Conversations on different subjects.*

As the conversation of the Hindoos often exhibits an interesting view of public manners, I have attempted a specimen or two, which are as literal as I could make them.

Between a man and his wife.

Sŭdanŭndŭ, addressing his bramhŭnēē. Oh! Hira-Ramŭ's mother, the day is far advanced; the cooking is not yet begun; the day is going away in doing nothing.

The wife. What unnecessary business have I been doing? I had first to put the house straight; then to give the children some cold rice; and then to prepare the twelve o'clock luncheon for your servants and visitors. What can I do alone? I have but two hands; I have not four hands.

Sŭdanŭndŭ. You are unable to decide betwixt right and wrong; that is, which thing should be done first, and which last. My business depends on others; I must be guided by their leisure. If I delay, of course I shall not obtain my money; but that is not all, I shall be reproached. But you are a woman; you know nothing of these things: you remain in the house, eat, and sit at your ease: the washerman stands to no losses, they fall on the owner; he who suffers, alone understands the loss—others, what do they know? When money is wanted, I must find it. He who has these burthens, can understand their weight; but it is of no use revealing them to you—prepare the food.

The wife. You scold me without cause: you have killed 10,000 with a word; but real work is not so easy: have I any leisure? These thoughtless children are very wicked; they mind nobody: the other day, the youngest fell into the river, and after sinking several times, was saved by the favour of the gods; a short time ago, a snake bit another; and they quarrel and fight daily with other children. To follow all day such mischievous children, is to keep a herd of swine, or to lead dogs in a string. Besides me, who is there to look after them? If I leave them a day, they are like a forlorn wretch left to perish in the open field. If any one else had this to do, for a single day, he would throw away his garment, and run away. If you *have* eyes, you cannot see *my* cares: and after working one's self to death, there will be no praise. Like a slave, I work and eat.

Sŭdanŭndŭ. I asked for my food early, that I might go and bring home some money—instead of meeting my wishes, you have raised a tempest. You resemble those, who, instead of doing others good, expect a reward for injuring them. The only fruit of all this noise that I can see is, the day is gone. Will this uproar fill our bellies, or bring in supplies? Therefore,—make haste with the food.

The wife, (very angry). If there should be neither money nor food, what do I lose? These children are yours; this business is yours; what am I? Among whom am I reckoned? I must work—and be reproached: this is my lot; and as they sometimes ask a man, 'Who are you? I am the master of the house: Why are you crying? I have been eating bran!' In this world, the only food is, hard labour and reproach. I cannot; nor will I, either work or eat. Cannot I procure a rag to cover me,

and a little food? God has given life, and food too. I must pass alone through all that arises out of the actions of former transmigrations. Who feeds the unhatched young? Who supports the worm in the centre of the wood? Ordure finds a place; shall there be no place for me on the earth?

Sŭdanŭndŭ. Why all these complaints? Attend to the happiness of your family.

The wife. You are a man; what is it to you; you will eat, and serve others; you will collect something, and throw it into the house; whether it meets our wants or not, you know nothing: I am obliged, by a thousand contrivances, here a little and there a little, to feed your family; your children are unmanageable; they wander about like mendicants who have no home; like a guest, they come to meals, and then wander abroad. Many hands make work scarce: each traveller can carry his own staff, but if one man has to carry the staves of many, they become a load.

Sŭdanŭndŭ. You are a woman: you go naked, though you wear a garment ten cubits long; you have no understanding; these are the children of the Kalee yoogŭ; what can be done? These children's faults are the opening fruits of your sins in a former birth: they are making you pay the debt you then contracted. You know nothing: your own body is not yours; you must cast *it* off; how then should the children cleave to you? See! your own teeth bite your tongue, and then you complain.

The wife. Let the children be good or bad, there is no merit in casting them off; a deranged person, if he be-

longs to our own family, we keep near us; while we drive away such a person, if he belongs to another family: our bodies, when they become a real burden, we do not acknowledge to be burdensome: If our own child is even blind or lame, we love it more than the most beautiful child of another.

Sŭdanŭndŭ. You are correct—but it is very difficult to change the evil dispositions of children: a dry stick may be broken, but not bent; if a stick is bent at all, it must be when it is green; and indeed you have ruined the younger boy, by making him do the work of women; he is at once stupid, and uncontroulable, rushing forward like the buffalo; he makes a play-ball even of the shalgramŭ; he would ruin any one; he is capable of any thing; the other day he quarrelled with Ŭbhŭyŭ-chŭrŭnŭ; he is always in evil company, smoaking intoxicating drugs, drinking, and gaming;—in this way, by degrees, he will become a thief, and I shall be cast into prison as his protector. People pray for sons, in the hope that they will serve and obey them; at death, carry them to the side of the Ganges; and, after death, present the offerings for the repose of the soul at Gŭya: this boy (he speaks ironically) will do all this for me;—but, at any rate, through his wickedness, I am receiving the daily offerings (of abuse) from my neighbours, who not only curse him, but all his ancestors. Who shall describe his qualities? they would occupy the limits of the Mŭhabharŭtŭ. He is to me the image of death; his death would be a blessing; then the family would be preserved from farther dishonour. As for the eldest boy, he will keep up the honour of the family; at any rate, he has obtained some learning; he has acquired the grammar, and a degree of knowledge; he promises well; weighs mat-

ters before he decides; and can lay hold of any thing new which is brought before him with great facility.

Here several travellers arrive, and call out—O Sŭdanŭndŭ! Sŭdanŭndŭ! Are you at home? We are guests standing at the door.

Sŭdanŭndŭ to his wife. Go quickly to your business. I suppose I shall not be able to go out to-day. Some guests are at the door, calling: I must go to them. "Come in, Come in, sirs." To a servant he says, Oh! Shivŭ-das! bring a seat, and some water for the feet. To the guests, Please to sit down in the porch. Do you smoke? One answers—I smoke, and pointing to another, he takes snuff; and to another, he knows none of these troubles, either of tobacco or snuff; there is no merit in smoking: it is the practice of the Kalee yoogŭ. To the servant,—prepare tobacco; give oil (to use before bathing); clean, and place wood in the strangers' room; and see if there are any young cocoa-nuts in the garden; go, and buy some fish also; but if fish cannot be procured, bring some split pease and also a little milk. Addressing the guests, he says, Where do you gentlemen live—what are your names—from what village do you come—and where are you going? Are you come into these parts for the rents of your lands, or are you going to other parts on business? We are not inhabitants of one place—one comes from Nŭdēēya, another from Shantee-poorŭ, another from Burdwan, &c. &c. We are going to Calcutta and other places: one is in service, another a tradesman, another an agent, another a pŭndit, another a jobbing priest, and another a doctor.—Pointing to one of the company, one of the guests says, This is Ramŭ-vŭndopadhyayŭ, a perfect koolēēnŭ;—this is Rŭghoo-Ramŭ-mookho-

padhyayŭ, who has received the title of Nyalŭnkarŭ, the son of a very learned man; he is the true son of his father; the very image of the goddess of learning, an incarnation of Vrihŭspŭtee, the teacher of the gods; he is himself a poet, an author, and sits in the presence of great men. This is Pŭdmŭ-Lochŭn-gŭngopadhyayŭ, a true shrotriyŭ, at the head of his tribe, the relation of all the koolēēnŭs. This is Shivŭ-Narayŭnŭ-Ghoshalŭ, a vŭngshŭjŭ, respectable among his connections.

Sŭdanŭndŭ. There is no bounds to my good fortune: by the dust of your feet, gentlemen, my house is become purified. Persons whom others could not have procured to be their guests by any means, have honoured me with their presence, with the utmost generosity: therefore I conclude, that the sun of my merit has risen to-day.

The guests. You speak like yourself; why should not you? These are the words of a person of excellent cast: you are a benefactor, liberal, hospitable, a holy person: it would be difficult to find such a person among a thousand.

The happy fruits of polygamy.

[*A neighbour to the head wife.*] *Neighbour.* Why are your clothes so very dirty, Ma?

Head wife. O T'hakooranēē! Why do you ask me that? What are dirty clothes or clean ones to me?

Neighbour. Why! Why! Why!

Head wife. I am nothing;—I am not wanted.

Neighbour. True: what can you do? You are not of a cast to quarrel; such are always imposed upon; and you have to do with those of low extraction.

Head wife. T'hakooranēē! If I were to tell you all, you would clap your hands to your ears!—She gets up at eight o'clock. She imagines that there is no work for her; that the slave [meaning the head-wife] will do all. As soon as up, she goes and washes her face, and examines, in the glass,[t] whether her teeth are clean or not; after which, she sits down and eats. Then she anoints her body with oil[u] and turmerick, and prepares for bathing. After bathing, she returns home, and putting on her clothes, like a lewd woman, goes backwards and forwards before the master, laughing and giggling.

[*The second-wife overhears this conversation while sitting in another room, and comes up with the greatest fury.*]

Second-wife. What! you devourer of your brother! Do you reproach me in the presence of others? Why don't you take your husband? Do I forbid you? You strumpet![x] I shall never be happy till I put the rice for your funeral rites on the fire. You procuress of abortion!

[t] The looking-glass of the poorer Hindoos is about as large as the ball of the hand. The worst kind costs about three farthings. But they also use polished mirrors.

[u] The Hindoos believe, that oil keeps the skin soft, and promotes health. It is a common saying, that oil, water, and sunshine, contribute greatly to the strengthening of the body: soon after a child is born, they put it in the sun, and continue to do so daily for three or four months, to dry up the superfluous juices, and to make the bones hard.

[x] Hindoos of the highest cast, both male and female, descend to the meanest terms of reproach in their quarrels.

Between a man and his neighbour, on domestic affairs.

Bholanat'hŭ. Hé, Oh! Ramŭ-Lochŭnŭ, one word with you.

Ramŭ-Lochŭnŭ. Speak; what command, Sir.

Bholanat'hŭ. Hear, I say; Sir, have you no thought? Do you never look towards your religious and relative duties? Have you lost all shame? and all concern respecting the opinion of your neighbours?

Ramŭ-Lochŭnŭ. You have charged me with a great deal; but why, I have yet to learn: you act like those who throw stones in the dark.

Bholanat'hŭ. If I speak, can you understand? Have you eyes to see? A wise man can understand a hint: a stupid man requires a thing to be beaten into him; and some are so stupid, that you must point to every thing before they can see it.

Ramŭ-Lochŭnŭ. You are pleased to speak only by kind rebukes, but what you mean I cannot discover.

Bholanat'hŭ. Are you not aware that you have a daughter at home unmarried? At seven or eight, people marry their daughters, and this indeed is the appointment of the shastrŭ: that period is long since gone; she is now thirteen or fourteen years old, and is very tall and lusty, resembling a married woman of thirty. I hear, also, that your neighbours are whispering things to your disadvantage; and those who are more bold, speak out: with astonishment, they say among themselves, How can that

family eat their rice with comfort, and sleep with satisfaction, while such a disreputable thing exists among them? At present they are exposed to shame, and their deceased friends are suffering through their retaining a girl from marriage beyond the period which nature has prescribed. All this I hear, and, as a relation, am blamed, and therefore I speak.

Ramu-Lochŭnŭ. You need not, Sir, urge me to this—I am myself so uneasy, that I cannot sleep. What can I do? I am helpless. This must be done, but it is not in the power of my hands: birth, marriage, and death are all under the direction of the gods; can any one say, when they will happen? When the flower blows, the fragrance will be perceived. This is work that cannot be pushed. Proposals have been received from many places; but these things require to be well weighed; we want a young man who is a koolēēnŭ, of a religious family, rich, honourable, handsome, and clever. If the bridegroom be faulty, all will go wrong. I cannot put a string round the neck of my daughter, and throw her into the ditch. Therefore, calling the ghŭtŭkŭs, and well arranging every thing, this business shall be brought to a close. At present, Sir, however, I must put this burden on my head, and leave it there: my father is very ill; he has reached a great age; eighty or ninety years; two or three doctors attend him, and administer various medicines, which will involve me in an expense of one or two hundred roopees. I doubt whether he will return from this journey or not; medicines seem to take no effect, from which I learn, that it is all over; he eats nothing, except a little milk; as people say, "My bread is all expended;" so it is, I fear, with him; he has eaten all he will do on earth.

Bholanat'hŭ. See! Take care! Take care! This is the heaviest of all losses to a family. As long as we have not had to carry father and mother to the Ganges, all remains well. Children are born to drive away danger from parents and to secure their happiness after death. Hitherto your father has carried your burden; it is now your duty, now the evil day is come upon him, to become his servant. Those are our friends, who remain near us in danger and at death. He who does not assist a parent at these times, is his father's ordure. *(They go to see the old man.)*

Oh! Ramŭ-Lochŭnŭ! There is no hope of your father. Death has stopt up all the doors, and is ready to secure his prey. It is not adviseable to keep him any longer in the house; you had better make the journey to the Ganges. Who can tell what will take place in the night. Yŭmŭ has seized the locks of us all; when he will carry us off, he will tell nobody: therefore while there is time, stop the sluices.

Ramŭ-Lochŭnŭ. Ah! Sir, the burden has fallen upon me all at once: my father used to manage every thing: I ate and walked about. I know nothing of what is best: you, Sir, are well versed in all these things: you have done these last offices for many; having been once sick, a man becomes a physician: let whatever is necessary be done, that I may not be blamed.

Another neighbour. Here is no need of hesitation; the play is up with the old man; let him be carried to the Ganges, and there cause him to hear the Ramayŭnŭ; and, according to circumstances, do the needful. This is not a

child, that its death should be the cause of sorrow; he is an old man; carry him with joy to the Ganges.

Bholanat'hu to Ramŭ-Lochŭnŭ I hear, that your mother will go with the old man.

Ramŭ-Lochŭnŭ. I hear so from the women, and indeed I expected it; for she was always with my father, and waited upon him with the greatest attention; she spoke to me also, begging me to mind religion, and not be unhappy; and then, as is usual, she took no further notice of worldly things.

Bholanat'hŭ. Well, it will then be necessary to buy a new garment for her; some pitch, clarified butter, sandal-wood, parched rice, a few kourees, red lead, red thread, two bamboo levers, ——

A village conference.

Several head-men of the village. O Ramŭ-Lochŭnŭ, have you done any thing respecting the offerings to your deceased father? You know, that the offerings to a bramhŭn cannot be delayed beyond ten days after his decease. How is it, that you seem so unprepared?

Ramŭ-Lochŭnŭ. I am not unconcerned about this; but you know, that after the death of a parent, a fast of three days is appointed; on those days I was too sad to do any thing. The shraddhŭ of a father also, is a tremendous concern, an overwhelming expense; the whole care of this large family, like a mountain, is also fallen upon me; and in the house there is nothing but wailing for our loss. With all this, I am driven into a state of

distraction. The clamorous expectations of my neighbours who are to be invited to partake of the funeral offerings, and the dread of not discharging my duty to my deceased parent, overwhelm me. Therefore assist me by your counsels.—My father is gone—he placed me in your hands—you are to me wisdom, strength, contrivance, every thing. Weighing my ability, whatever is proper, let that be done; Jŭyŭ-Krishnŭ-vŭndopadhyayŭ is present; he has obtained great honour in conducting these ceremonies; let him have the management, and then all will be brought to a happy termination.

Jŭyŭ-Krishnŭ. Oh! Ramŭ-Lochŭnŭ; it will be of no use to spend our time in mere chit chat; this will do no good In the first place, let us ascertain the root, and then we can adjust the branches; the medicine must be regulated by the pulse; the duties by the quantity of goods. What is your own wish?

Ramŭ-Lochŭnŭ. Oh! Sir! you see, pointing to the family, all these, after the shraddhŭ, are to be maintained, and three sons are to be married, and two daughters to be given to koolēēnŭs, with large dowry. The master had a great name for liberality; strangers must be therefore entertained, the poor fed, and the annual festivals of the gods kept up. In fact, my father was a holy man; he performed wonders by the merit of his religious services; but he had no property; he was like a pot which appeared to contain honey, but it was empty; like a cocoa-nut, but it was dry. Be this as it may, however, if I sell every thing, the offerings must be presented; but I shall be glad if it can be brought within two or three thousand roopees: of this, I have in the house about one thousand; where to obtain the other two, I know not; I must sell

the women's ornaments, the land, and must either beg or borrow.

Jŭyŭ-Krishnŭ. Oh! my child, if this is your plan, we must retire; we cannot touch this business. People say, your father was worth 20 or 30,000 roopees, and you have two or three hundred bighas of land, a garden, house, &c. &c. Possessing all these riches, would you limit the expenses of the funeral offerings to two or three thousand roopees? Whatever may have been the amount of his property, however, if you expend no more, you will be reproached; we ourselves shall proclaim your meanness. Besides, you did not labour to procure this property; you have hitherto lived upon it; it was your father's; and now shall it not be employed for the repose of his soul? Will you wrap it up in a cloth, and call it yours? However, if you are determined to act upon so niggardly a plan, you must seek some person who suits your purpose to direct the feast. I shall be reproached; people will lay the fault on me.—Addressing himself to one of the company, he says, Take your pen and paper, and make out an estimate. He does so, and it amounts to five thousand roopees.

Ramŭ-Lochŭnŭ. What! What! what are you doing? 5000!—Will writing it on paper bring in the money? He who suffers, knows the pain.

Jŭyŭ-Krishnŭ. What has been settled by five persons, must be done. You must expend this sum.

Ramŭ-Lochŭnŭ. Well, gentlemen, it must be as you say; if there is no cow, we must milk the bull.

Jŭyŭ-Krishnŭ. I have not made this estimate without knowing your circumstances; you will not be hurt by this expense. Consider, how much of this will go in the dinner, in gifts to relations, and the bramhŭns, and in presents on dismission: you must invite all your relations in a direct line, as many as one hundred; all your relations by marriage, a hundred; koolēēnŭ relations, one hundred; the heads of the cast, twenty-five; learned bramhŭns, one hundred and twenty-five; also your particular acquaintance, kayŭst'hŭs, and persons of other casts. All these persons must be invited; therefore provide the articles necessary, and appoint some one to write the letters, and to invite the guests.

Between two persons returned from the ceremony of presenting offerings to the dead.

Ramŭ-nat'hŭ. O! Sébŭkŭ-ramŭ! How did the ceremony at Ramŭ-mohŭnŭ-choudhooree's pass over? What company was there? In what manner were the guests dismissed?

Sébŭkŭ-ramŭ. There was a large company, it is true, but Ramŭ-mohŭnŭ did not obtain much honour by it: the guests were dissatisfied.

Ramŭ-nat'hŭ. Well, let us hear. Who was there?

Sébŭkŭ-ramŭ. Many learned bramhŭns were present, as Jŭgŭnnat'hŭ-tŭrkŭ-pŭnchanŭnŭ, Ghŭnŭshyamŭ-sarvŭ-bhoumŭ, and Kanaee-nayŭ-vachŭspŭtee, of Trivēnēē; Shŭnkŭrŭ-tŭrkŭ-vagēēshŭ, Kantŭ-vidyalŭnkarŭ, and Ramŭ-dasŭ-siddhantŭ-pŭnchanŭnŭ, of Nŭdēēya; Doo-

lalŭ-tŭrkŭ-vagēēshŭ, of Satgaché; Bŭlŭramŭ-tŭrkŭ-bhōōshŭnŭ, of Koomarŭ-hŭttŭ, &c. &c.

Ramŭ-nat'hŭ. Did these pŭndits enter into any discussion of the difficult points of the shastrŭs.

Sébŭkŭ-ramŭ. Yes. A disciple of Doolalŭ-tŭrkŭ-vagēēshŭ asked Jŭgŭnnat'hŭ-tŭrkŭ-pŭnchanŭnŭ, the meaning of a part of the Koosoo-manjŭlēē: he attempted to explain the passage, but the other not understanding him, Shŭnkŭrŭ-tŭrkŭ-vagēēshŭ began to explain it, when a violent dispute commenced, and these two pŭndits attacked each other like two tigers. Nothing but Hear, Hear, Hear, was uttered, while they laid hold of each other's hands, and in vain endeavoured to obtain a hearing. This lasted an hour and a half, and ended in mutual reproaches, and the grossest abuse, till the other pŭndits interfered, and produced a reconciliation.

Ramŭ-nat'hŭ. How did he entertain the bramhŭns? How many relations were present; and how did he dismiss the guests?

Sébŭkŭ-ramŭ. The allowance to the bramhŭns was ample.[7] Five or six hundred of his own cast were feasted; these obtained one meal of sweetmeats, and one of boiled rice. He dismissed the guests in a middling way; none went away thoroughly pleased. He gave among the poor a very large sum: I have heard, that there were not less than fifty thousand poor present. He gave to each poor bramhŭn two roopees, and to shōōdrŭs a roopee each.

[7] The bramhŭns, on these occasions, have an allowance of rice, oil, &c. for their dinners, instead of cooked food; each one cooks for himself.

In the midst of the shaddhŭ, while the poor were waiting about the house to be dismissed, no less than three women were delivered in the open air. Ramŭ-mohŭnŭ bore all the expenses usual on these occasions, and gave the mothers three or four roopees each. Two sick men, who came for alms, died during the feast. Some persons eluded the inspection of the door-keepers, and went into the yard repeatedly, and received the allowance several times over.

Between two Hindoos just returned from the festival of Doorga.

Krishnŭ. Ramŭ-dasŭ! The feast at Rajēēvŭ-mookhoojya's last night was very excellent—was it not?

Ramŭ-dasŭ. What was the expense, think you?

Krishnŭ. A thousand roopees.

Ramŭ-dasŭ. What! It did not amount to seven hundred.

Krishnŭ. Not more than seven hundred! The sweetmeats amounted to ten mŭns;[z] there were also fifteen mŭns of curds; three of clarified butter; four of flour; thirty of rice; five of oil; half a mŭn of wax candles; three mŭns of milk; garments to the amount of sixty roopees; ornaments presented to the image, valued at eighty roopees; brass, and other utensils, valued at fifty roopees; the image cost thirty roopees; the singers took away one hundred and fifty; the musicians thirty; the

[z] Eight hundred lbs.

bloody sacrifices of buffalos, rams, and goats, fifty; the fees to the officiating priests, twenty-five; fruit, roots, and other things from the market, fifty; fish, fifteen; beds, twenty-five roopees; and other things without number. Would not all this amount to a thousand roopees?

Ramŭ-dasŭ. Well, there might be as much as that expended; but there ought to have been more sweetmeats; and the food was neither good nor sufficient: many went away dissatisfied; and others obtained nothing to eat.

Krishnŭ. It might be so—but was not the image beautiful?

Ramŭ-dasŭ. Beautiful! the pupil of the eye, instead of being in the middle, was stuck at the top; the awning over the head appeared to be falling down, and the whole image was more like a picture than a proper image. Besides, Mohŭn, the blacksmith, did not cut off the buffalo's head at one stroke: that was a great blemish in the festival.

Krishnŭ. You seem to have gone to the festival only to find fault. What did you think of the illuminations; and the assembly, was it not a grand one?

Ramŭ-dasŭ. Yes, yes; these passed off very well; but the officiating bramhŭn was a most stupid fellow: he was obliged to be told all the prayers, and could go on with nothing without a prompter.

Krishnŭ. Did you take notice of the songs? How attentive the hearers were! How astonishingly well the

song respecting Doorga was sung, exactly as if Hŭroo-t'hakoor had done it. All the sounds in the tune respecting Krishnŭ too were new, and it was exactly like the language of a love-sick damsel. The words of the other songs, I confess, were rather low and mean.

Between a voishnŭvŭ and a disciple of the female deities, a shaktŭ.

Shaktŭ. O Voishnŭvŭ-t'hakoor. You were at the festival at Ugrŭ-dwēēpŭ. What number of people might there be?

Voishnŭvŭ. There was a very large assembly; not fewer than a lack (100,000).

Shaktŭ. Did they all see T'hakoor-Gopee-nat'hŭ ?[a] and what did each give ?[b]

Voishnŭvŭ. Some gave one ana;[c] some two, and the rich much more, each according to his ability.

Shaktŭ. Well. What did it cost you? I suppose you had a company, whom you entertained.[d]

Voishnŭvŭ. It cost me twenty or thirty roopees.

Shaktŭ. Why did you expend all this money? What is Ghoshŭ-t'hakoor to you?

[a] The image. [b] It is usual for the relations (though poor) of the person who has a festival at his house, and for rich men, who come to bow to the image, to cast some money at the feet of the image, and then prostrate themselves before it.

[c] Two-pence. [d] Rich men, at this festival, entertain companies of voishnŭvŭs two days together, in honour of Ghoshŭ-t'hakoor, to whose manes the rice is presented by the god of the place, Gopee-nat'hŭ.

Voishnŭvŭ. All the ghosais entertain people at this time; and it is what we ought to do.

Shaktŭ. What benefit will there be in feeding a parcel of women.[e] Why not entertain bramhŭns?

Voishnŭvŭ. You bramhŭns cannot bear to see any one honoured or feasted except yourselves. You can converse on nothing without reproaching others. Where is the benefit of devouring flesh and drinking spirits?

Shaktŭ. No doubt, your Choitŭnyŭ and Nityanŭndŭ, the two brothers, whom you foolishly consider as incarnations of Krishnŭ and Bŭlŭramŭ, will do every thing for you, as Hosŭn and Hosain, the two Mŭsŭlman brothers, do for their followers.

Voishnŭvŭ. And—as your Hatishoorér-ma[f] will do for you, a parcel of drunkards and eaters of hogs' flesh.[g]

Respecting an absent person, who neglects the ceremonies of religion.

Voikoont'hŭ. How is Ramŭ-chŭrŭnŭ? I suppose he is becoming rich very fast.

Ramŭ-jŭyŭ. Yes. He brings his money home and

[e] Female mendicants of loose character, called voishnŭvēēs.

[f] A name of abuse given to Doorga, as the mother of Gŭnéshŭ, who has an elephant's head: hatee, elephant; soorŭ, the elephant's trunk; ma, mother.

[g] The bramhŭns and regular Hindoos despise the voishnŭvŭs, as an upstart sect, whose system is a departure from the old one; and the voishnŭvŭs, on the other hand, reproach the shaktŭs, because some of this sect eat flesh and drink spirits.

buries it, or lets it out to usury, at an ana per month on the roopee.[h] He spends nothing, except in ornaments for his wives; he neglects the prescribed offerings to the manes of his ancestors, and never entertains bramhŭns, or, if he sometimes gives a feast of this kind, he invites as few as possible.

Voikoont'hŭ. I have heard, that his sons are very loose in their conduct; that all their married neighbours are alarmed for the chastity of their wives; and that these sons neglect their ablutions in the Ganges, and almost all the daily duties of bramhŭns.

Ramŭ-jŭyŭ. It is but too true: this is the case, not only with his sons, but with great numbers of young people in our neighbourhood. It is plain enough, that, as Jŭnhoo swallowed Gŭnga in her descent from heaven, the kalee-yoogŭ is swallowing up all the religion that is left amongst us.

On rejecting a person, and restoring him again to his cast.

At an assembly of the villagers. Kanaee. O Ramŭ-Rayŭ! you are the head man of the village: it is therefore our duty to make you acquainted with every thing: we can no longer have intercourse with Hŭlŭdhŭrŭ-chŭkrŭbŭrttēē.

Ramŭ-Rayŭ. Why?

Kanaee. You, Sir, know what took place formerly: at

[h] More than 35 per cent.

present he has a mistress, the daughter of a washerman: for some time past, nobody has visited him, but he goes and eats every where.—Now, we hear, that they have destroyed the child in the womb—and the noise of this is gone over all the village. With such a person therefore we cannot eat.

Ramŭ-Rayŭ. If this is true, it is very bad; and nobody can have intercourse with him; but let him be called.

Hŭlŭdhŭrŭ arrives, and says to Ramŭ-Rayŭ, Why have you called me, Sir?

Ramŭ-Rayŭ. Why?—You know, that for a long time back, you have been in a disorderly way: nobody has visited you; but through my influence your friends did not wholly discard you. Now, I hear, that you have been guilty of destroying your illegitimate child in the womb: you have broken down the fence, and gone into forbidden ground: and your friends have now utterly renounced you.—*He goes away very sad.*

[After two years, during which time Hŭlŭdhŭrŭ had solicited forgiveness by the most humiliating intreaties, he again appears before the village council.]

Ramŭ-Rayŭ, addressing the villagers assembled, says, O Sirs! may I be heard? They reply, what commands, Sir.

Ramŭ-Rayŭ. You are all assembled: here is a person without a friend; he lays hold of your feet. If ten persons decide on a question, the authority of ten makes

even that which is wrong, right; and the strength of ten united becomes that of a lion. You see this man, cast off by you for many days; he has endured misery equal to his sin; and he comes to me with his distress continually, whether I am sitting, eating, or sleeping. I have told him to solicit pardon from door to door; and that against your will I can do nothing. He says, 'God is now on my left; I cannot shew my face, and nobody speaks a kind word to me.' He knows that you respect me, and therefore he comes to me. Whatever may have been his fault formerly, let that go; he is now very anxious to be restored; and he is now afraid of incurring your displeasure: you will do well, therefore, to shew him favour.'

One of the company. Favour! How can that be, Ramŭ-Rayŭ! Do you mean to receive *him* back, or his concubine? I suppose, you, Sir, have before this bestowed your favours on the concubine. Do you wish us all to become Mŭsŭlmans? Well—you are at the head of the village—all respect you—nobody will run back if you advance; let the wedding feast be kept at your house.

Another. Dismiss this filthy subject; let us repeat the name of God, and something good will come on it. Besides, how can you go into this business; he was warned by a thousand persons not to go into this connection. Day and night he staid at this woman's; and I suppose he has eaten with her; what should hinder? And now you hear of an abortion; and this has been proclaimed as by the sound of the drum. True, he is a very proper subject for favour; two or three others in the village are anxious to follow his footsteps. But you, Sir,

can do every thing; you can kill, and then cook, what you please; but we are poor people; we cannot. If I could do this, I might have taken a gift the other day, and have sat down with the Mŭsŭlmans.

Another. Oh! friend, don't forbid it—let the thirty-six casts all eat together.

Ramŭ-Rayŭ (to himself). I suppose then, Hŭlŭdhŭ-rŭ's sin is still upon him; for if ten persons are not well disposed towards him, it seems that God is still angry with him. *To the villagers.* Do you intend then, Sirs, to pursue this man to death? When we come into the world, every one does good and evil, and sometimes a person falls into a snare; but you have already punished this culprit as far as possible: for two years he has been enduring every sort of misery, lying in his house as a corpse.—*Whispering to Hŭlŭdhŭrŭ, and advising him to put his garment round his neck, and fall at their feet—*

Hŭlŭdhŭrŭ does so, and *Ramŭ-Rayŭ* continues, See, Gentlemen, would you tread on the dead? Is there any thing left to punish? However, do as you like, if you wish to destroy him, do so—and if you wish to save, he is in your hands. I will only add one word, For my sake, forgive him—bestow this alms on me.

One of the village. Sir, your words are irresistible. Well—a bramhŭn has fallen—it is right to pity the miserable; but if it is beyond our power? We can lift a hundred weight, but we cannot raise a ton. We can stop one mouth, but how shall we stop a thousand?

Ramŭ-Rayŭ. Gentlemen, I only want your consent—and then, I will manage all the rest: you know, that

money can do all things; only pardon the culprit, and two or three of us will see what he is worth, and examine how every thing can be brought about.

They consent, and the assembly breaks up. [Sometimes, when the persons who have been bribed to consent, are called to eat with the culprit, they hang back, complaining that the money has been unequally distributed; they reproach the culprit, and the food he has prepared, and at last go into the measure with much disgust, and with a thousand hard words against the person to be restored.]

SECT. VI.—*Specimens of Letters.*

শ্রীশ্রীহরিঃ শরণং।—

পৌষ্য শ্রীরামমোহনদেবশর্ম্মণঃ প্রণামা নিবেদনঞ্চ বিশেষঃ ১৭ আশ্বিন শুক্রবার শ্রীশ্রী৺ শারদীয়া পূজা হইবেক। মহাশয়েরা কলিকাতার বাটীতে আসিয়া প্রতিমা দর্শনাদি করিবেন। পত্রদ্বারা নিমন্ত্রণ করিলাম। ইতি। তারিখ ১৪ আশ্বিন।—

Translation.

Shrēē Shrēē Hŭrēē. My Preserver.

I, Ram-Mohŭn-dévŭ-shŭrmŭnŭ, who am supported by thee, with respect make this request: On Friday, the 17th of Ashwinŭ, will be the dewy season festival. You will please to come to the house in Calcutta, and see the image, and partake of the offerings, three days. By this letter I invite you. This. 14th Ashwinŭ.

Letter from a Mother to her son.

Shrēē Shrēē Ramŭ. My Protector.

To the fortunate Hŭree-nat'hŭ-bŭndopadhyayŭ, my son, more beloved than my own life. Long life to thee. To thee I write as follows:

The highest of blessings, yea let a multitude of such blessings rest on you. More particularly; I am happy in always thinking of your prosperity. I received your letter, and am become acquainted with its contents. I received one hundred roopees which you sent by Ram-Mohŭn-sénŭ; and have expended it in the manner directed, as you will perceive.

You write, that your employer does not give you leave to be absent, and that therefore you cannot come to be present at the festival of Shrēē Shrēē Eeshwŭrēē.[1] This is very strange. It is now almost three years since you went from home. You are my only son; I am constantly full of anxiety to see you; therefore you must speak to your employer, that he may without fail permit you to come to the festival, otherwise, before the festival, I shall come all the way to see you. What more shall I write?

The Answer.

Shrēē Shrēē Doorga.

I Hŭree-nat'hŭ-dévŭ-shŭrmŭnŭ, your servant, bowing innumerable times, respectfully write. Through your

[1] The goddess Doorga is here understood, though Eeshwŭree signifies merely a goddess.

blessing, my present and future happiness are secure. I received your letter, and am become acquainted with the particulars; but you do not write what things are prepared for the worship of Shrēē Shrēē Eeshwŭrēē: please to order them to be written. You write, that unless I come to the festival, you will come even thus far to see me. What can I do? My employer does not grant me leave to come; he is a very wicked fellow: he drinks spirits. I dare not repeatedly ask him for leave of absence; who knows but he may be angry? Therefore I write. Be not on any account anxious about me. I am well in every respect. As soon as I get leave, I will hasten home. This.

Directions upon the above three letters.—1. To my supporter Ramŭ-chŭrŭnŭ-bŭndyopadhyayŭ Mŭhashŭyŭ's excellent feet, I write this. 2. To the fortunate Hŭreenat'hŭ-bŭndyopadhyayŭ, my son, more beloved than my own life. Long life to thee. To thee I write as follows. 3. To my mother, the worshipful goddess Shrēē-Mŭtēē, to your water-lily feet, possessed of the fortune of Shrēē.

The Hindoos write with a reed,[k] and hold their pen with the whole grasp of the hand. They seldom use a seal for their letters, but write, on the folds of the back, that which they consider equivalent to an oath of secrecy; that is, they make certain signs, which are known to indicate the seven seas, the four védŭs, and the sun and moon, by the names of all which, each person into whose hands the letters comes is bound, as by an oath, not to violate its contents —Before the entrance of Europeans into India, there was no post: letters, &c. were always

[k] Saccharum Sara.

sent to a distance by private messengers. The native merchants are, however, now very glad to avail themselves of the post, by which mercantile transactions are so exceedingly facilitated.

SECT. VII.—*Specimens of Songs.*

THE songs of the Hindoos, sung at religious festivals, and even by individuals on boats and in the streets, are intolerably offensive to a modest person. When employed about the most trifling concerns, as, to drag along a piece of timber, or any other bulky substance, they animate each other by vociferating certain sounds, some of which are disgustingly obscene.—I give a specimen of one or two of their most innocent songs, as exhibiting a part of their public manners.

By a disappointed Worshipper; addressed to Doorga.

O unmerciful daughter of the mountain,
To what extent, O Ma![l] wilt thou shew thy father's qualities;[m]
O Ma! thou art the wife of the easily-pleased (Shivŭ;)
Thou art merciful—the destroyer of fear—
Thy name is Tara,[n] why art thou then so cruel to thy disciples?
O Ma! Thou bindest my mind with the cord of delusion, and givest it sorrow.
Being a mother, how canst thou be so cruel!

[l] Ma, Mother. [m] Doorga is considered as the daughter of the mountain Himalŭyŭ. Himŭ signifies cold. [n] Tara, saviour.

Looking with thy compassionate eyes, give wisdom and holiness to thy forlorn (one;)
Loosing me from the bonds of this world, save.

Another, by a forsaken Mistress.

In this unlawful love my heart is burnt to ashes;
Sweet in the mouth, but hollow like a cucumber.
Giving me the moon in my hand,[o] only sorrow surrounds me.
As the end approaches, sorrow increases; seeing and hearing, I am become deranged.
Chorus. In this unlawful love, &c.

Another, by a Lover to his Mistress.

Why, full of wrath, do you not examine?
Why, my beloved, do you dishonour me?
If you are out of my sight for a minute,
I die of grief; I consider this minute one hundred yoogŭs.[p]
As the bird Chatŭkŭ sips no water but that of the clouds,
And without this water dies—so am I towards thee.
Chorus. Why, full of wrath, &c.

Another. Krishnŭ and the Milk-maids.

He, on whose feet Brŭmha meditates, and worships with the water-lily; he who is the riches of Golŭkŭ,[q] the milk-maids of Vrŭjŭ seek as a cow-herd.

[o] The meaning of this is, I thought I had obtained something wonderful, but I am overwhelmed in disappointment.

[p] The sŭtyŭ yoogŭ was 1,728,000 years.

[q] Golŭkŭ is the heaven of Krishnŭ.

Oh! beloved Radha! for this fault thou wilt lose the flute-playing (Krishnŭ). Ye foolish milk-maids; ye know him not. Burning with the pains of absence, and reduced to distress, you will wander up and down, weeping for your beloved Govindŭ (Krishnŭ.)

'See! He whose excellencies excite Narŭdŭ, overcome with love, to sing; Shivŭ to dance; Doorga to clap her hands; Nŭndee to beat his cheeks;[r] the tyger skin to fall from Shivŭ's back, and at hearing the sound of whose name, Hŭree, Hŭree, the top of Koilasŭ trembles;—(this Krishnŭ) the milk-maids of Vrŭjŭ call, day and night, the butter-stealer.[s]'—*Chorus.* Oh! beloved Radha! for this fault, &c.

O beloved! (Radha), that Krishnŭ, the mark of whose foot is impressed on millions of holy places, as Gŭya, Gŭnga, &c; from the hairs of whose body, Indrŭ, Yŭmŭ, Sagŭrŭ, Prit'hivēē,[t] &c. arose; and the worship of whom, the gods, descending in chariots, perform with fasting; this Krishnŭ, to appease thy anger, thou causedst to fall at thy feet[u] in the wilderness of Nikoonjŭ. *Chorus.* Oh! beloved Radha! for this fault, &c.

Dhroovŭ, the moonee, became a yogēē, to obtain the dust of his feet, who came and laid hold of thine; he whom Brŭmha and all the gods desire, is in thy eyes a common man. Hear, O beloved, he, putting his garment over his neck, spoke to thee with sweet words. Thou knewest him not; but thou wilt know at last.

[r] A sound of joy produced by striking the cheek with the thumb.

[s] Krishnŭ is charged with stealing butter from the houses of the milk-men, when a boy. [t] The earth.

[u] On one occasion, Krishnŭ fell at Radha's feet to remove her jealousy.

Chorus. Oh! beloved Radha! for this fault, &c.

Musical Instruments. The following are the names of those used among the Hindoos:—Dholŭ, a drum, used at all the Hindoo festivals.—Kara, another kind of drum, broad at one end, and narrow at the other. Dhak, a double drum. Jorŭghaee, a small and large drum joined together. Damama, a large kettle-drum. Nagara, a small kettle-drum. Jŭyŭdhak, a drum used in the march of an army to battle, or after a victory. Jŭgŭdoombŭrŭ, a tabor suspended from the neck, upon which the performer plays while dancing. Tasa, a drum, or rather a skin fastened to a metal pan. Dŭmpŭ, a hand drum; or skin, fastened to a wooden hoop. Mridŭngŭ, and Nadŭlŭ, drums formed like barrels. Dholŭkŭ, another kind of drum. Tŭvŭlŭ, a tabor, having the skin fastened on an earthen pot or a piece of wood. Dara, a tabor, like the Dŭmpŭ, but smaller, with the skin fastened on an earthen pot. Kangsyŭ, a cymbal. Kansee, a small cymbal. Khŭnjŭrēē, a small tabor, used by the mendicant voiragēēs, while singing the praises of Krishnŭ. Jŭlŭtŭrŭngŭ: seven metal cups, of different sizes, filled with water, and beaten with thin sticks, compose this instrument. Swŭrŭ-mŭngŭlu, a number of reeds joined together, and beaten with the fingers. Khrŭtalŭ, four thin stones, two held in each hand, and beaten together. Khŭmŭk, an instrument like an hour glass, with leather above and below, beaten with the fingers. Tōōrēē, a trumpet. Vank, a French horn. Rŭnŭshinga, a brass horn, like the horn of a buffalo. Bhorŭngŭ, a straight trumpet.—Sanaee, a hautboy: the body is sometimes part of a bamboo—Vŭngshēē, a kind of flute. Morchŭngŭ and Lŭphèrēē, instruments resembling

Jews'-harps. Sétara, and Tŭmbōōra, instruments with three strings, played with the fingers. Dotara, a similar instrument with two strings. Sharingēē, the Indian violin. Sharinda, another sort. Pinakŭ, a stringed instrument like a bow, having a dried gourd fastened at each end, the mouths covered with skins. The performer has in his hand another gourd, with which he produces the sounds. Kŭpilasŭ, an instrument composed of a stringed board resting on two excavated gourds. The sounds are produced by the fore-finger, on which is fixed a thing like a thimble. Vēēna, a lute. Trinŭntrēē, another kind of lute with three strings. Sŭptŭswŭra, a lute with seven strings.

The Hindoos have various instruments for beating time, that their vocal and instrumental music may harmonize.

SECT. VIII.—*Pantomimical Entertainments.*

IN different parts of the year, but especially in the months Jyoisht'hŭ, Asharŭ, Shravŭnŭ, Bhadrŭ, and Ashwinŭ, assemblies are formed in the night, to see the pantomimes called *Yatra*, which refer to the histories of Krishnŭ, Ramŭ, Shivŭ, and Doorga.

I just mention the names of a few of those which relate to the history of Krishnŭ: Manŭ-bhŭngŭ, or the removing of Radha's jealousy.—Kŭlŭnkŭ-bhŭnjŭnŭ, the removal of Rhadha's disgrace for cohabiting with Krishnŭ.—Pōōtŭna-bŭdhŭ, the destruction of a female titan, sent by Kŭngsŭ to destroy Krishnŭ.—Prŭlŭmbŭ-bŭdhŭ, the destruction of Prŭlŭmbŭ, another titan sent by Kŭngsŭ against Krishnŭ.—

Danŭ-khŭndŭ, certain tricks of Krishnŭ with the milk-maids.—Nouka-khundŭ, Krishnŭ and the milk-maids going upon the water in pleasure boats.—Bŭstrŭ-hŭrŭnŭ, Krishnŭ running away with the clothes of the milk-maids while they are bathing.—Kaliyŭ-dŭmŭnŭ, the killing of a great serpent by Krishnŭ.—Ŭkrōōrŭ-sŭngbadŭ, the journey of Krishnŭ to Mŭt'hoora.—Dōōtēē-sŭngbadŭ, Radha's inviting Krishnŭ to come back to her to Vrinda-vŭnŭ.—Vŭkasoorŭ-bŭdhŭ, Krishnŭ's destroying Vŭkŭ, a titan.—Rasŭ, Krishnŭ's play with the milk-maids in the woods of Vrinda-vŭnŭ.—Yŭnmŭyatra, the history of Krishnŭ's birth.—Kŭngsŭ-bŭdhŭ, or the slaying of Kŭngsŭ.—Gosht'hŭ yatra, the childish play of Krishnŭ with the children of the milk-men.—Radhika-raja; Radha, with all sorts of officers about her as a sovereign princess.

The entertainment called Manŭ-bhŭngŭ is founded on a story, the meaning of which is as follows: Radha sent for Krishnŭ to meet her in the forest of Nikoonjŭ; but as he was going, another of his mistresses met him, and detained him till morning. Early the next day, Krishnŭ went to Radha, but she, full of jealousy, would not speak to him, and ordered him to be driven away. Krishnŭ was very uneasy, and sent people to conciliate her, but in vain. At length, he assumed the form of Shivŭ, and, as a mendicant yogēē, his body covered with ashes, his eyes inflamed with intoxicating drugs, &c. went to beg, at the house of Ayŭnŭ-Ghoshŭ, Radha's husband. Ayŭnŭ's mother offered him something, but he refused to receive the alms from her hands, saying, he would receive alms only from the virtuous. Ayŭnŭ's two sisters were equally unacceptable; but, he would take it from Radha. Radha came, and told him to ask for what he would, and she would give it him. He said, he wished for no other alms

than that she would be reconciled to Krishnŭ. In this way Radha's jealousy was removed.

The following introductory scenes occur in every yatra respecting Krishnŭ: Eight or ten boys are fancifully dressed, to represent Krishnŭ, Radha, Nŭndŭ-Ghoshŭ, Bŭlŭramŭ, Yŭshoda, Shrēē-damŭ, Soobŭlŭ, Narŭdŭ, Vyasŭ-dévŭ, &c. These boys repair to the place prepared for the yatra, and begin to dance, while different instruments of music are played. After they have danced about an hour, they sit down, when the person who represents Narŭdŭ appears, dressed in a droll manner, with a fiddle in his hand; playing on which, he continues to dance and sing, for some time. At last he calls his servant Vyasŭ-dévŭ; after calling twenty times, he gives him no answer; but at length he arrives, sitting astride on a bamboo, carried on the shoulders of two men; and, making certain indecent gestures, as if he were dancing, he falls, first on one side, and then on the other. He next dismounts, and sings droll songs, or rather some unmeaning jargon, which, however, makes the multitude laugh. Narŭdŭ again calls him several times; but he, full of tricks, half dance, half song, half jest, pretends not to hear. Narŭdŭ now gives him a slap; but he, as though he felt it not, asks the multitude if some one is beating another, as he heard the sound of slaps. The multitude at last tell him, that Narŭdŭ calls him, when he makes some foolish answer; but at length he and Narŭdŭ come together, and the latter asks him where he has been, upon which some low conversation takes place, like that of two mountebanks on a stage in England. When this is ended, Narŭdŭ tells his man to call Krishnŭ, and he goes to one side of the crowd, and begins to talk with the person who personates the god, telling him, that Narŭdŭ wishes to see him. As soon as

he appears, Narŭdŭ prostrates himself before him, and, rising, passes some compliments on Krishnŭ. Five or six persons, preceded by a head singer, then make their appearance, and in a song recite the particulars of the entertainment; after which Narŭdŭ and Krishnŭ dance, to which Narŭdŭ adds a song, and then retires. The next scene exhibits Khrishnŭ and his mistresses, singing together. The meaning of one of these songs is, that the women, though they love Krishnŭ to distraction, and though their very existence depends upon seeing him, cannot obtain an interview, on account of the difficulties thrown in the way by their husbands, friends, &c. The closing scene of the interlude opens with the appearance of an old woman, bent double with age, with kourees stuck in her mouth for teeth, and her hair painted white. She begins to dance and sing, and calls to her a person named Rŭtŭnŭ, a female about forty, with her face blacked, wearing only a shred of cloth round her loins, a filthy rag for a turban, and having a broken basket in her hand. This woman, thus attired, begins to dance, which is continued till the old woman asks her if she will go to Mŭt'hoora market. She says, No: I am the daughter of a great man; I have other things to mind. Do you think I can go to Mŭt'hoora market? After some talk of this kind, they go aside, and the boys in fanciful dresses again sing and dance.

Then follows the proper entertainment; and when this happens to be what is called Manŭ-bhŭngŭ, a number of performers represent the different persons whose names occur in the above story, and amongst these the conversations take place, which are partly recited in song: Radha is assisted by several females, and Krishnŭ by his companions.

Very frequently a yatra is prolonged till near morning. Flambeaus, and other artificial lights, are used. The spectators are affected with grief and joy to as great a degree as those who behold the tragedies and comedies of the English stage. When a wealthy spectator is pleased, he throws down a piece of money to a celebrated performer. Sometimes one person, at his own expense, hires the performers, and has the farce on his own premises; at other times, several persons join, and continue these entertainments for a month together, and expend as much as one, two, or even four hundred roopees. The whole village assembles.

By these yatras the popular tales respecting the Hindoo gods become very widely circulated, and rivetted on the minds of the populace, who cannot help feeling a strong interest in the system which thus inflames the passions. The scenes are often very indecent, and the whole, by exciting a kind of enthusiasm in the cause of licentiousness, produces a dreadful effect on the morals of the spectators, both young and old. The entertainments which relate to the lascivious Krishnŭ are most popular, and draw together the greatest crowds; while those which are taken from the histories of Ramŭ and Doorga, excite much less attention. To this is to be added another lamentable fact, that the sight of these impure and pernicious exhibitions is reckoned very meritorious: indeed the Hindoo flatters himself, when he retires from these scenes, inflamed with lust, that he has been doing something that will promote his final blessedness: having heard the names and actions of the gods repeated, he is assured he has been doing a meritorious action, although his own mind, and the minds of his wife and children, have been dreadfully poisoned with brutal and obscene images.

SECT. IX.—*Of Deaths, Funeral Ceremonies, &c.*

WHEN a person is on the point of death, his relations carry him on his bed, or on a litter, to the Ganges. This litter consists of some bamboos fastened together, and slung on ropes. Some persons are carried many miles to the river;[x] and this practice is often attended with very cruel circumstances: a person, in his last agonies, is dragged from his bed and friends, and carried, in the coldest or the hottest weather, from whatever distance, to the river side, where he lies, if a poor man, in the open air, day and night, till he expires.[y]

When a person is brought down to the river side, if he is able to see his friends, they go to him. One of them, perhaps, addresses a few words to him: "O Khoorŭ![z] do you know me?" "Yes I do." "How are you?" "I am well. What need is there that I should stay here, if Gŭnga will but give me a place."—"True, Khoorŭ, that is all that's left now." If the dying man is speaking to a superior, he says—"Through your blessing, let me go to Gŭnga;" if to an inferior, he says, "Pray for me, that Gŭnga may receive me." He then, perhaps, speaks of his worldly troubles: "One thing respecting which I am uneasy is, I have not given in marriage my two daughters:

[x] The Hindoo ferrymen make persons pay a very high price for carrying dead bodies across rivers on their way to the Ganges.

[y] I have heard Mŭsŭlman boatmen, who are not the most tender-hearted creatures in the world, reproach the Hindoos on these occasions with great vehemence.

[z] Khoorŭ signifies uncle. The Hindoos call one another by the names of relations, though there is no relationship. When two neighbours meet, the elder addresses the younger by the name of brother. A younger addresses an elder by the names uncle, elder brother, or grand-father's brother (t'ha-koor-dada).

here are also five children for whom I have not been able to provide—nor is there so much as ten roopees for my funeral offerings;—but you are here; do you contrive that my family may not remain unclean[a] for want of the means of performing these last rites; and see that these two daughters are married to the children of good men." The other replies, "Oh! Khoorŭ! put away these thoughts: repeat the names of the gods." Some other person says, "Oh! Khoorŭ! Khoorēē[b] wishes to come and see you: what say you?" He makes a sign for her to come; or, he says, "I am going—what can she do? Here are people to wait upon me: she will only increase grief." Some one again addresses him: Oh! Khoorŭ! perform Voitŭrŭnēē."[c] He consents; when the ceremony is performed.

If the sick person should lie several days by the side of the river, a number of ceremonies are performed for the good of his soul: the shalŭgramŭ is brought, and shewn to him, and he is assisted in walking round it several times; salt, clarified butter, rice, pease, oil, cloth, brass vessels, money, &c. are offered to Vishnoo, and given to the bramhŭns; parts of different pooranŭs are read; the bramhŭns are feasted, &c.

While the sick person thus lies by the Ganges, if a man of some property, he directs a relation, or particular friend, to send some one to Gŭya, to perform the funeral

[a] The members of a family remain unclean, and are cut off from all hopes after death, till this ceremony is performed.

[b] Khoorēē, aunt.

[c] That is, perform the ceremonies for securing a passage across the river of death. These ceremonies consist of certain gifts to Vishnoo, as a cow, or the value of a cow; or the commutation of this, a trifling sum in kourees. Rice, clarified butter, &c. are also offered to Vishnoo.

rites in his name. Fifty roopees are often expended, sometimes thousands, in this work of extricating the soul from the Hindoo purgatory. He next orders, perhaps, one hundred roopees to be given to his spiritual guide, and if there should be any ornaments on the hands, &c. of his wife, he gives part of them to his spiritual guide. He directs a large sum to be spent in the funeral rites at home; and he gives a small lot of land, and a few roopees, to some bramhŭn, to offer worship daily to the lingŭ in a temple which he has built. If the person is a shōōdrŭ, he gives a legacy to the bramhŭn whom he has called the son of his alms.[d] He also directs the division of his property among his children, making a separate allowance for the widow.—According to the Hindoo law, the sons have equal shares.

The following is part of a real address, made, a few years ago, by a dying bramhŭn of Serampore to his elder brother: "I have bought a piece of land by the side of the Ganges; you will take care that a flight of steps may be built;[e] and if my widow should survive, you will che-

[d] A young bramhŭn adopted by a shōōdrŭ, but not taken to his house.

[e] It is considered as an act of great merit, thus to assist persons in coming to bathe in the Ganges: these flights of steps are therefore very numerous in great towns and their precincts. For many miles up the river, from Calcutta, innumerable flights of these steps are erected, up and down which the inhabitants are seen ascending and descending continually, but especially mornings and evenings at the time of bathing. Below the steps, crowds of men, women, and children, of all casts, bathe, and perform those daily ceremonies of their religion which are connected with ablutions. Seeing the Hindoos, at these times, it might be imagined, that they were a very devout race: some, with their eyes closed, are meditating on the form of Shivŭ, or their guardian deity; others, with raised hands, are worshipping the rising or setting sun; others are pouring out water to their deceased ancestors, and repeating certain forms of praise or prayer; others are washing their poita, &c. Most of them, however, manifest great inattention while per-

rish her.[f] Two daughters, very young, will be left; you will see that they are provided with every thing necessary, and give them in marriage to koolēēnŭ bramhŭns;[g] give to each a house, ornaments according to custom; a thousand roopees ready money, a little land, &c. You will also perform the different ceremonies[h] as usual."

forming these ceremonies. The bathers go into the water with a cloth round their loins: when up to the breast, they take off this cloth, and wash it; then put it on again, and, after coming out of the water change this cloth for another. In taking off the only piece of cloth that covers them, and putting on another, though they are surrounded with numbers of people, yet they do it in such a manner, that no one is put to the blush. To see a European woman walking arm in arm with her husband, overwhelms the Bengalees with astonishment, yet for Hindoo women to bathe with the men appears to them neither indelicate nor improper.

[f] That is, should she not burn on the funeral pile.

[g] Notwithstanding this predilection for koolēēnŭs, they are more corrupt in their manners than any of the Hindoos. I have heard of a koolēēnŭ bramhŭn, who, after marrying sixty-five wives, carried off another man's wife, by personating her husband. Many of the koolēēnŭs have a very numerous posterity: I select five examples; though they might easily be multiplied; Oodŭyŭ-chŭndrŭ, a bramhŭn, late of Bagna-para, had sixty-five wives, by whom he had forty-one sons, and twenty-five daughters.—Ramŭ-kinkŭrŭ, a bramhŭn, late of Kooshŭdŭ, had seventy-two wives, thirty-two sons, and twenty-seven daughters.—Vishnoo-ramŭ, a bramhŭn, late of Gŭndŭlŭ-para, had sixty wives, twenty-five sons, and fifteen daughters.—Gourēē-chŭrŭnŭ, a bramhŭn, late of Tēērnee, had forty-two wives, thirty-two sons, and sixteen daughters.—Rŭmakantŭ, a bramhŭn, late of Bosŭdŭ-roonēē, had eighty-two wives, eighteen sons, and twenty-six daughters: this man died about the year 1810, at the age of 85 years or more, and was married, for the last time, only three months before his death. Most of these marriages are sought after by the relations of the female, to keep up the honour of their families; and the children of these marriages invariably remain with their mothers, and are maintained by the relations of these females: in some cases, a koolēēnŭ father does not know his own children.

[h] He here alludes to the daily ceremonies of worship, and to those connected with the public festivals. Some families celebrate the festivals of Krishnŭ, others those of the blood-devouring deities, Doorga, Kalēē, &c.

As death approaches, the relations exhort the sick man, if he is a regular Hindoo, to repeat the names of Narayŭnŭ, Brŭmha, Gŭnga, his guardian deity, and those of other gods. If he is a voishnŭvŭ, they tell him to repeat the name of Mŭha-prŭbhoo, Krishnŭ, Radha, &c. The poor call upon different deities indiscriminately. The dying man repeats these names as well as he is able; the relations vehemently urge him to go on calling upon these gods, in which they also join him: eight or ten voices are heard at once thus employed. If the doctor is present, and should declare that the patient is on the point of expiring,[1] he tells them to let him down into the water up to the middle. When there is no doctor, his friends attend to this according to their own judgment. Just before or after being thus immersed, they spread the mud of the river on the breast, &c. of the dying man, and with one of their fingers write on this mud the name of some deity; they also pour water down his throat; shout the names of different deities in his ears, and, by this anxiety after his future happiness, hurry him into eternity; and, in many cases, it is to be feared, prevent recovery, where it might reasonably be expected. If the person, after lying in the water some time, should not die, he is brought up again, and laid on the bank, and the further progress of the disease is watched by the relations. Some persons who are carried down to the river side revive, and return home again; but scarcely any instances are known of persons surviving after this half immersion in water. In cases of sudden and alarming sickness, many are actually

[1] *A perplexing Case.*—The astrologer (doivŭgnŭ), looking at a sick Hindoo, says, He is under the influence of such an evil star: he ought to celebrate the worship of the nine planets. A bramhŭn examines his case, and says, he is suffering for the sins of a former birth: there is no remedy. A physician feels his pulse, and says, this man has a fever; he ought to take some medicine.

murdered by these violent means of sending men to Gŭnga. If a Hindoo should die in his house, and not within sight of the river, it is considered as a great misfortune, and his memory is sure to be stigmatized for it after death.

It is common, when a near relation is dead, for the women to go near the corpse, and make a loud and mournful crying for some time. Under misfortunes, the Hindoos give themselves up to a boundless grief, having neither strength of mind, nor christian principles, to serve as "an anchor to the soul" amidst the storms of life.

When a woman is overwhelmed with grief for the death of her child, she sits at the door, or in the house, or by the side of the river, and utters her grief in some such language as the following:

"Ah! my Hŭree-das! where is he gone?—Ah! my child! my child!

"My golden-image Hŭree-das, who has taken?—Ah! my child! &c.

"I nourished and reared him, where is he gone?—Ah! my child! &c.

"Take me with thee—Ah! my child! &c.

"He played round me like a golden top—Ah! my child! &c.

"Like his face I never saw one—Ah! my child! &c.

"Let fire devour the eyes of men[k]—Ah! my child! &c.

"The infant continually called Ma! Ma! (Mother! Mother!) Ah! my child! &c.

[k] When people saw the child they said—"O what a fine child! what a beautiful child!" &c. To the evil eyes, or desires, of her neighbours she attributes the loss of her child, and she therefore prays, that, as fire catches the thatch, and consumes the house, so the eyes of these people may be burnt out.

"Ah! my child; saying Ma! come into my lap—Ah! my child! &c.

"Who shall now drink milk?—Ah! my child!" &c.

After she has lamented in this manner for some time, perhaps a female comes, and, putting the end of her garment on the mouth of the mother, tries to comfort her, by using those arguments which a state of heathenism supplies: as, "Why do you weep? Why destroy your health? If the child had been designed to be yours, it would not have died. This is the fruit of children: they come to give us sorrow: they come not to bestow pleasure. What did the mother of Ramŭ-Krishnŭ do? Did she get her son back? Two of the sons of such a great man died; was *he* able to bring them back? If crying would do, why cry alone? Half a dozen of us would come, and assist you. Perhaps, in a former birth, you stole somebody's child, and now your own is gone. You set the highest value on him, and therefore you weep; but if he had been worth any thing, he would not have left you.—Go—go into the house, and comfort those who are left. He was not your son; but an enemy; he has only brought sorrow upon you. You have neglected no means of keeping him alive. Why then mourn? Go, repeat the name of your guardian deity; that will do you good hereafter. Why weep for him?"

To this the mourner replies: "Ah! mother! the heart does not receive advice. Was *this* a child to be forgotten? His forehead contained the marks of kingship. Ah! my child!—Since it was born, the master never staid in the house: he was always walking about with the child in his arms."—She now, perhaps, breaks out again more violently—"Who shall now stay in my lap?—Ah! my

child! my child!" &c.—Poor women not unfrequently break out in vehement exclamations against the god Yŭmŭ, (death): "Ah! thou wretch Yŭmŭ! Was this in thy mind?"

If it is a grown up son whose death is thus lamented, the mother dwells on the support which such a son was to the family, as,

"Our support is gone—Ah! my child! my child!

"Now, who will bring roopees?—Ah! my child!" &c.

When a grown up daughter mourns for her mother, she does it in some such strains as these:

"Mother, where is she gone?—Ah! my mother! my mother!

"You are gone, but what have you left for me?—Ah! my mother! &c.

"Whom shall I now call mother, mother?—Ah! my mother! &c.

"Where shall I find such a mother?—Ah! my mother!" &c.

These lamentations for the dead are often so loud, as to be heard a great way off. Sometimes they are accompanied by tearing the hair, beating the forehead, and rolling from side to side, as though in great agonies.

Immediately after the person is dead, and in many cases before this takes place, preparations are made to burn the body.[1] I have seen the wood lying by the side

[1] The burning of the body is one of the first ceremonies which the Hindoos perform for the help of the dead in a future state. If the ceremony has not been attended to, the offerings to the manes, &c. cannot be performed. If a person is so poor as not to be able to provide wood, cloth, clarified butter, rice, water-pans, and other things, beside the fee to the priest, he

of the sick person while he was still living. The person being dead, his son takes up water, in a new pot, and, while the priest[m] reads the prayer, puts linseed and toolsee leaves into the water, and, after anointing the body with clarified butter, pours it on his father's head, as a kind of ablution. This is accompanied by a prayer to the different holy rivers, that they may come into this pan of water, and that the deceased may have the merit of having been bathed in them all. Then the son, throwing away the old clothes, puts new ones upon the corpse, one of which is folded, and placed on the body as a poita. One of the relations now digs a hole in the earth, over which the wood is laid; about 300lb. of wood is sufficient to consume a single body. The rich throw sandal wood, on account of its fragrance, among the other wood of the funeral pile; and a poor man endeavours to procure a little.[n] Clarified butter, and Indian pitch, are also poured upon the wood; upon which a new piece of cloth is spread, and in this cloth the body is wrapped, and placed on the pile, with the face downwards, if a man, and the reverse if a woman; the head being laid towards the north, and the legs placed under the thighs. A trifle of gold, or copper, is brought in contact with the mouth, nostrils, eyes, and ears; and after this, boiled rice, plan-

must beg among his neighbours. If the body is thrown into the river, or burnt, without the accustomed ceremonies, at a future time the ceremonies may be performed over an image of the deceased person made of the blades of kooshŭ grass.

[m] Some bramhŭns are employed by shoodrŭs in repeating the prayers for the dead, but they are greatly despised.

[n] "There were abundance of presents thrown into the fatal flames, of several sorts: these consisted, for the most part, of costly garments and perfumes, thrown on the body as it burned."—*Kennett's Roman Antiquities*, vol. 1, p. 357.

tains, clarified butter, sugar, honey, sour curds, seeds of the toolsee, &c. are offered in a ball to the deceased, repeating his name and family. The heir-at-law then lights some straw, walks round the pile three[o] times, with face averted,[p] and touches the mouth of the deceased with the fire; after which, those present set the pile on fire all round. At this time, the heir presents a prayer to the regent of fire, that, whether the deceased committed sin, or practised religion; sinned knowingly or unknowingly, he would, by his energy, consume with the body all its sins, and bestow on the deceased final happiness. The fire burns about two hours; the smell is extremely offensive when no pitch is used. Three or four relations generally perform this last office for the dead. When the body is partly burnt, it may so happen that some bony parts have unavoidably fallen on the side. These, together with the scull, are carefully gathered, beaten to pieces, and consumed; yet they say, that the part about the navel, for two or three inches, is never consumed, but is always to be found after the rest of the body is burnt. This is taken up, rubbed in the mud, and thrown, as far as possible, into the river. The Hindoo who related these facts, assured the author, that when he assisted to burn the body of his father, this was actually the case. He added, without the least apparent concern, that the burning made a noise like the frying of fat, and that when he beat his father's skull to pieces, to be reduced to ashes

[o] "At the funerals of the emperors, or renowned generals, as soon as the wood was lighted, the soldiers, and all the company, made a solemn course three times round the pile, to show their affection to the deceased; of which we have numerous examples in history."—*Kennett.*

[p] "The next of blood performed the ceremony of lighting the pile; which they did with a torch, turning their face all the while the other way, as if it was done out of necessity, and not willingly."—*Ibid.*

with the other bones, it contained a very large quantity of melted fat. At the close, the heir, taking seven sticks, a span long, in his hand, walks round the pile seven times, throwing one of the sticks on the fire at each circumambulation; and then beats the fire with the hatchet seven times. Water is now brought, the whole place washed, and a gutter cut in the ground, that the water from the funeral pile and the Ganges may unite. They then fill a pot with water, cover it with an earthen plate, and put upon the plate eight kourees. They afterwards, with the handle of the spade, break this pot, spill the water, and then, crying Hŭree-bŭl, or huzza! they depart.

The persons who have burnt the dead become unclean, and cannot return to their houses till they have bathed. After shaving, bathing, and putting on new garments, one of which is twisted like a rope, or a poita, the heir at law goes home. Yet a son cannot eat or drink on the day of his father's funeral. Before they who have burnt the dead go into the house, they touch some fire, prepared and placed at the door for the purpose; they put their hand on the fire, take the bitter leaf of the lime tree, chew it, and spit it out again. Near relations put on new clothes, take off their necklaces, refrain from combing their hair, anointing their bodies, carrying an umbrella, riding in a palanqueen, or wearing shoes or a turban. These and other actions are intended as signs of an unclean state, as well as of a time of sorrow.

Many of the poor merely burn the body, without any ceremony. Those who cannot afford to buy wood, perfumes, &c. throw the body into the river, or fasten it in the earth with a stake and a cord by the side of the river, or tie a pan filled with water to the body, and sink it. The

bodies of those who leave no heirs, but have left property, are burnt, but no one can put fire to the mouth, or perform any other funeral ceremony, except that of merely burning the body. It is considered as a great misfortune, to have no male or female[q] relation to perform the last offices for the dead. The practice of throwing dead bodies into the river, is, in many places, a dreadful nuisance, as, in case a body should float to the side of the river and remain there, it will continue to infect the whole neighbourhood, till the vultures, dogs, jackals, and other animals, have devoured it. The throwing of dead bodies and other filth, into the river, makes the Ganges, in the neighbourhood of large towns, resemble a common sewer. Still, however, the natives drink it with the greatest appetite, bathe in it every day, to cleanse both their bodies and souls, and carry it to an immense distance, as the greatest imaginable treasure.

Sometimes, through the want of wood, the body is not quite burnt, when the remains are collected, and thrown into the river.

If a person dies under an evil star, a ceremony is performed to remove the evil consequences of this in regard to his future happiness. In this ceremony, a burnt-sacrifice with clarified butter is offered, and the worship of Vishnoo, Yŭmŭ, Ŭgnee, Shivŭ, Sōōryŭ, Vayoo, and other gods, is performed.

Among some classes of voishnŭvŭs, when a person is carried to the river side, on the approach of death, he is preceded by songs and music. I have heard of a Hindoo

[q] A wife or a daughter may perform the ceremonies for the dead, but they are not considered as so meritorious as when performed by a son.

at Calcutta who, in the last stages of his illness, was preceded, in this journey to the river, by a hundred large drums, and a great number of friends, singing, "Chéla goes, conquering death."

The yogēēs, a class of Hindoo weavers, bury their dead; sometimes they bury their widows alive.[r] The mendicant voishnŭvŭs (voiragēēs) also, bury their dead by the side of the Ganges, or near the toolŭsēē plant, or in a house, placing some salt in the grave, and sometimes planting the tolŭsēē upon it. They bury the corpse in a sitting posture; place toolŭsēē leaves in the nostrils, ears, eyes, mouth, &c.; write the name of Krishnŭ on the arms, neck, breast, forehead, and other parts of the body; encircle the neck with a tolŭsēē bead roll, and a garland of flowers, and fill up the grave, amidst songs, and the sounds of music.

The burning of the body, and the ceremonies accompanying it, are considered as necessary to a person's happiness after death. The regular Hindoos do not regard the burying of their dead, even by the side of the Ganges, as equally meritorious with burning the body; which is supposed to be purified by passing through the fire.

SECT. X.—*Remarks on the tendency of the Hindoo Institutions, and on the moral state of the natives.*

THE unvarying customs of the Hindoos, in proportion to their antiquity, must necessarily possess a powerful in-

[r] For an account of this practice, see vol. ii, page 110.

fluence upon the morals and general condition of this people. Without entering at large into their nature, the author wishes to conclude this volume with a few observations.

The early marriages of the Hindoos claim our first attention. Admitting that many well-founded objections may be made to deferring this union too long, still nature seems to require, that the parties should be old enough to nourish, educate, and govern their offspring, which can hardly be the case, where marriages are contracted at the age of twelve or fourteen. To these premature marriages we are undoubtedly to attribute the general appearance of old age in the persons of Hindoo women before they have reached even the meridian of life. Another more serious objection to this custom, arises from the number of persons left in a widowed state before the consummation of the marriage; for, after the performance of the ceremony, the girl, being in many cases too young, remains with her father for one or two years, and there perhaps becomes a widow,—and as widows are prohibited from marriage, she is almost invariably drawn into forbidden paths. I am not prepared to speak to the probable number of these infant widows, but am assured, by unsuspected, because unsuspecting, witnesses, that they are very numerous.

To this unfeeling custom is to be added another, still more barbarous, and which falls upon the whole body of females, that of denying them even the least portion of education; the most direful calamities are denounced against the woman who shall dare to aspire to the dangerous pre-eminence of being able to read and write. Not a single female seminary exists among the Hindoos;

and possibly not twenty females, blest with the common rudiments of even Hindoo learning, are to be found among as many millions. How greatly must a nation suffer from this barbarous system, which dooms one half of the immortal beings it contains to a state of brutal ignorance!

This deficiency in the education and information of females not only prevents their becoming agreeable companions to their husbands, but renders them incapable of forming the minds of their children, and of giving them that instruction which lays the foundation of future excellence: by which tender offices, European mothers become greater benefactors to the age in which they live, than all the learned men with which a country can be blessed.

To this we might add, that from the education of the other sex are excluded even the simplest elements of geography, astronomy, natural history, and every portion of history.—It might be possible, however, by securing the co-operation and influence of learned natives, to prevail upon the masters of native schools to introduce the elementary principles of science, as additions to their present plan of education, were proper books prepared, and promises held out of rewards to such as should send to the Magistrate of the district proofs of proficiency in these parts of elementary knowledge.

The exclusion of females from every public and social circle, is another lamentable blemish in the civil institutions of the Hindoos; for who will deny, that to the company of the fair sex we are to attribute very much of the politeness and urbanity which is found in the manners of modern times amongst European nations?

But the Hindoos not only deny to their females the inestimable benefits of education; even their legislators direct, that they shall be kept in a state of the most complete depression: thus the divine Mŭnoo; "Women have no business with the text of the védŭ; thus is the law fully settled; having, therefore, no evidence of law, and no knowledge of expiatory texts, sinful women must be as foul as falsehood itself; and this is a fixed rule. Through their passion for men, their mutable temper, their want of settled affection, and their perverse nature, (let them be guarded in this world ever so well) they soon become alienated from their husbands. Mŭnoo allotted to such women a love of their bed, of their seat, and of ornament, impure appetites, wrath, weak flexibility, desire of mischief, and bad conduct. Day and night must women be held by their protectors in a state of dependence."

The permission of polygamy, and the ease with which a man may put away his wife,[s] must be highly unfavourable to the interests of virtue, and contribute greatly to the universal corruption of the people. It is only necessary for a man to call his wife by the name of mother,[t] and all connubial intercourse is at an end: this is the only bill of divorcement required.

The Hindoos not only seize many of their widows, and burn them alive: but the perpetual degradation and starva-

[s] "A barren wife may be superseded by another in the eighth year; she whose children are all dead, in the tenth; she who brings forth only daughters, in the eleventh; she who speaks unkindly, without delay."—*Mŭnoo.*

[t] A person who may be an occasional visitor, not unfrequently addresses himself in this manner to the females of the family, as a pledge for the purity of his behaviour.

tion to which those widows are reduced whom they permit to live, sinks them below many of the most savage tribes.

Domestic slavery, which is very common in India, however mild, surely demands the reprehension of every individual who has a proper idea of the dignity of human nature.—In some parts of India, children are as much an article of sale as goats or poultry.

The division of the whole population into different casts, is prejudicial, in the highest degree, to the general happiness: it is not the creation of different orders founded on merit, property, &c. which still leaves all the social and benevolent feelings in unconstrained operation, but the cast has all the effect which the prejudices of the Jews against the Samaritans had: "How is it, that thou, being a Jew, askest drink of me who am a woman of Samaria?" If, however, this institution cannot be changed by a summary law, surely, in a case so deeply affecting the happiness of the governed, the whim or enmity of an individual *should* not be permitted to bring upon a person a disaster worse than death: such a sentence, one would think, should proceed from some regular and acknowledged authority, in consequence of an offence clearly defined and ascertained.

The honours, next to divine, claimed by the bramhŭns, even where the character of the claimant is notoriously infamous: and the degradation of three-fourths of the Hindoos, under the name of shōōdrŭs, may well awaken the compassion of every benevolent individual.—Such are the blemishes in the Social Institutions of this people, operating on the great mass of the population so as to reduce them to the lowest possible state of degradation.

The habitations of the Hindoos are highly unfavourable to health, especially during the wet and cold seasons, as the people have nothing but a thin mat betwixt them and the cold damp earth during the hours of repose. It is very common also to make a large pit by the side of the house, with the earth drawn from which the walls are formed; these pits, being filled with water during the rains, contribute greatly to the unwholesomeness of the dwelling-house. To this we might add, that vast numbers who travel to festivals are obliged to sleep on the bare ground at night, exposed to all the inclemencies of the weather. To these circumstances, added to unsubstantial diet, some of the most dangerous diseases of the country are perhaps to be attributed.

The lightness of the Hindoo dress must also add, in the cold season, not only to the misery of the poor, but to the number of the afflicted: the eagerness of the poor to obtain shreds of coarse woollen cloth to cover their heads, and their general dislike of the cold season, prove that they suffer much from the cold.

The imperfection of their medical system, and the ignorance and rapacity of the quacks who bear the character of physicians, greatly adds to the general misery.—It would surely be an act of philanthropy to improve the medical knowledge of the Hindoos: and this might be easily done, by instituting a college at Calcutta, for the instruction of the medical class; and by disseminating, in the native languages, European ideas on the nature of diseases and their remedies, pointing out, at the same time, the absurdities in the Hindoo practice.

Nor can I avoid suggesting, that, while the plan of

governing the Hindoos by their own laws is maintained, it would surely be a great benefit bestowed on them, were such improvements from the English civil and criminal laws incorporated with theirs as are most suited to their condition, and to the improved state of society. To suppose that the Hindoos would be offended at this, would manifest a deficiency of knowledge respecting the nature of Hindoo prejudices, which I should be sorry to ascribe to any person who has been twelve months in India.

The heavy expenses attending marriages, as well as those incurred at the celebration of the rites for the repose of the dead, in thousands of instances involving the lower orders in debts they are never able to discharge, are also great obstructions to the progress of the Hindoos in civilization.

The general practice of borrowing, even among the poor, and that at a most enormous interest, (as high as 30 per cent.) is a heavy tax on industry, and keeps the lower orders in a state of wretched dependence. A Hindoo seldom makes provision for the future: he borrows to supply his most common wants, and then evades payment as long as he possibly can.

The great number of feasts in the Hindoo calendar, the time consumed in pilgrimages,[n] and the burden of swarms of mendicants, resembling armies of locusts, greatly tend to increase the poverty of the lower orders.

The long intervals which commonly take place between

[n] The number of females who go on pilgrimage, or attend festivals, is to the number of males as three to one, or even more.

their meals, appear to be highly injurious to the health of the people.

The removal of the dying to the banks of the Ganges, the voluntary immolations at places the resort of pilgrims, and the burning of widows alive, entail so much misery on the Hindoo race, that every humane heart is rent in pieces whenever these horrible practices are brought into public notice. The great success which has attended the benevolent exertions of Government in certain cases, encourages us to hope, that the hand of mercy will, sooner or later, heal the wounds of a country bleeding at every pore from the fangs of superstition.—These cruelties can have so little sanction from any form of religion, are so abhorrent to every human feeling, and have in some instances been prevented with so much ease, that one can scarcely forbear wishing, that more may be done to prevent such plain violations of the duties men owe to themselves and to society.

The practice of burning the dead tends very much to blunt the feelings of the living; and the method of doing it, presents a striking contrast to the respect and tender feeling cherished in burying the dead among Christians; in the Hindoo funerals, no children or relations are seen weeping over the pile; the only persons present are two or three men, with bamboos in their hands, to keep the limbs and bones on the fire, and to facilitate their destruction: even the ashes are washed away, or thrown into the Ganges, not leaving a vestige that can remind the living of their deceased friends;—the place where the dead are burnt is not a grove of cypress adorned with monuments, but the common receptacle for whatever offends the sight.

It is, however, but justice to the Hindoos, to mention certain of their institutions which would do honour to any country:

Many rich men allow pensions to learned Hindoos, to enable them to teach the shastrŭs to others; and all learned teachers instruct youth gratis, as an act of merit, though in general their rich neighbours amply reward them.

Dirging pools of water for public use, is a great blessing; and the making of roads, though limited to the direction of sacred places, and intended only for the accommodation of pilgrims, is still of considerable utility. —Hospitality to travellers is a national characteristic, and deserves every praise: a traveller is sure to find an asylum and entertainment in a private house, at any village where he may happen to arrive.—The erection of houses adjoining the flights of steps descending to the Ganges, to shelter the poor and sick, is another act of compassion, which reflects honour on the Hindoo nation; though this, and similar institutions, arise out of the superstition of the country, and cannot fairly be ascribed to benevolent feelings.—The planting of orchards, and trees for shade, and giving water to travellers on public roads during the sultry months, deserve also similar commendation.

Notwithstanding the counteracting influence of the cast, formal agreements of friendship, even between bramhŭns and shōōdrŭs, are very common. When these agreements are made, the parties choose a name by which to call each other, as bŭndhoo,[x] moitrŭ,[x] sangatŭ,[y] &c.; they present to each, and sometimes to the families of

[x] Friend. [y] Companion.

each, suits of clothes, and make feasts for each other. Persons going to the temple of Jŭgŭnnat'hŭ, in Orissa, sometimes make agreements of friendship there, and ratify them by presenting to each other the sacred food, the orts of Jŭgŭnnat'hŭ. When two females thus join in friendship, they call each other soi,[z] or vŭkoolŭ-phoolŭ,[a] or mŭkŭrŭ,[b] or dékhŭnŭ-hasee,[c] &c. These friendships, though often suddenly formed, spring from mutual attachment.

The concern of the Hindoos to secure happiness after death is very strong and general; and, however inadequate to answer the important ends of salvation, those numerous acts of superstition may be to which they are excited by this concern, these acts, many of them very expensive and painful, shew a solicitude about an after-state which may put to the blush many professed christians.

The author now proceeds to offer a few remarks on the moral state of the Hindoos, though he is aware of the difficulties of describing the character of a whole people, amongst whom a thousand varieties and shades of difference must exist.

It may be proper to observe, in the first place, that though the Hindoos are tolerably quick of apprehension, mild,[d] communicative, and polite; we are not to look

[z] This word intimates, that they will each consent to what the other proposes.

[a] The flower of the vŭkoolŭ. [b] A sign of the zodiac.

[c] This word intimates, that the sight of each other will produce laughter.

[d] I wish here to be understood as speaking of the Hindoos, and not of Mŭsŭlmans, who, in this country, answer too nearly to the description which

among them for the solid virtues, as integrity, humanity, truth or generosity. The cast confines all their social feelings within its own circle. A generous man is a social being, but how can a person possess social feelings, when he is cut off from the great bulk of his fellow creatures, and forbidden to eat, or drink, or smoke with them, on pain of total degradation?

If love of country be a virtue, we are hardly to expect it amongst a people who have been so long governed by their conquerors; the Hindoos are attached to the place of their birth, like other nations, but, beyond this, they know nothing of patriotism. Nor are we to look amongst them for any of the virtues which spring from the enjoyment of liberty, and from those benevolent institutions which owe their existence to the influence of Christianity. India contains no Hindoo hospitals for the sick and the insane, no institutions for the relief of the poor and unfortunate, no charity schools, no benevolent societies of any kind; nor do the popular institutions, or the established superstition, contain any one operative principle capable of improving the moral condition of the people. How then can it be expected that the Hindoos should be virtuous?

The author of a sketch of the state of British India, speaking of the Hindoos, says, 'Instances of filial disobedience are said seldom to occur;' 'their women are distinguished by a fidelity to their vows, which would do honour to the sex in the most civilized nations,' p. 53.

Mungo Park has given of the Mŭsŭlmans in Africa. He who has read Park's account of his treatment by Ali at Benown, will, I apprehend, see the picture of a Mahometan in every part of the world. See Park's Travels, page 121, &c.

Now, it so happens, that in no respect whatever are the Hindoo manners more deficient than in filial obedience, and conjugal fidelity. The Hindoos feel, indeed, a very strong attachment to their children, but they are exceedingly neglectful of early discipline; and hence disobedience to parents is proverbial to a shocking degree. Hindoo lads, especially among the poor, make no hesitation in grossly abusing both father and mother. It is a fact which greatly perplexes many of the well informed Hindoos, that notwithstanding the wives of Europeans are seen in so many mixed companies, they remain chaste; while their wives, though continually secluded, watched, and veiled, are so notoriously corrupt. I recollect the observation of a gentleman who had lived nearly twenty years in Bengal, and whose opinions on such a subject demand the highest regard, *that the infidelity of the Hindoo women was so great, that he scarcely thought there was a single instance of a wife who had been always faithful to her husband.*

The acknowledgement of Ramŭ-nat'hŭ, the second Sŭngskritŭ pŭndit in the college of Fort William, alluding to the lascivious character of the god Krishnŭ, that 'almost every house in Calcutta, and other large towns, contained a Krishnŭ,' exhibits pretty plainly the state of the public morals. The number of houses of ill-fame in Calcutta is almost incredible. Indeed, such is the licentious character of this people, that, notwithstanding all the terrors of the cast, thousands of bramhŭns live with parier and Mŭsŭlman women. Some years ago, one of the Hindoo rajas, of the kshŭtriyŭ cast, retained an English concubine; and afterwards had a family by a Mŭsŭlman woman, whose sons were invested with the poita, and were all married to Hindoos. This woman had a se-

parate house, where the raja visited her; she worshipped idols, had a bramhŭn for her spiritual guide, and another for her priest; and all the Hindoos around partook of the food which had been cooked in the houses of this woman and her children, so that thousands of persons, according to the strict laws of the shastrŭ, forfeited their casts. In all the large towns, as Calcutta, Dhaka, Patna, Moorshŭdŭbad, &c. many rich Hindoos live with Mŭsŭlman concubines; and, amongst the lower orders, this intermixture of the casts for iniquitous purposes is still more general.

The Hindoos, in their common language, have no word for 'thank you,' and gratitude itself appears to make no part of their virtues; for the greatest benefits conferred very rarely meet with even the least acknowledgment. I have known European physicians perform the most extraordinary cures on the bodies of the natives gratuitously, with scarcely a solitary instance of a single individual returning to acknowledge the favour.

The natives are full of extravagant flattery, and the most fulsome panegyric. It is really curious to see the contrast between the bluntness of an enlightened European or American, and the smooth, easy, and even dignified polish of these naked Hindoos. On proper occasions, their condust is truly graceful; and perhaps they may not improperly be ranked among the politest nations on earth; yet, it is equally true, that, where a Hindoo feels that he is superior to a foreigner, in wealth or power, he is too often the most insolent fellow on earth.

Connected with this defect in the Hindoo character, is their proneness to deception and falsehood. Perhaps

this is the vice of all effeminate nations,[e] while blunt honesty, and stern integrity, are most common in climates where men are more robust. It is likewise certain, that people in a state of mental bondage are most deceitful: and that falsehood is most detested by men in a state of manly independence. An English sailor, however vicious in other respects, scorns to take refuge in a falsehood: but the Hindoos, imitating the gods, and encouraged by the shastrŭ, which admits of prevarication in cases of necessity, are notoriously addicted to falsehood, whenever their fears, their cupidity, or their pride, present the temptation. The author has heard Hindoos of all ranks declare, that it was impossible to transact business with a strict adherence to truth, and that falsehood, on such occasions, would not be noticed in a future state. At other times, they profess to have the greatest abhorrence of lying, and quote those parts of their shastrŭs which prohibit this vice, with every appearance of conscientious indignation.

They are very litigious and quarrelsome, and, in defence of a cause in a court of justice, will swear falsely in the most shocking manner, so that a judge never knows when he may safely believe Hindoo witnesses. It is said, that some of the courts of justice are invested by a set of men termed *four anas' men;* who, for so paltry a sum, are willing to make oath to any fact, however false.

The Hindoos, forbidden by their religion to destroy animal life for food, have received credit for being

[e] In conversations with the Hindoos, I have heard them avow, that the way to approach a great man was to flatter him exceedingly; and that, in fact, this was the best method of pleasing and gaining access to the gods. The instances given in the pooranŭs, of the gods being overcome by flattery, are innumerable.

very humane; but we look in vain amongst them for that refined sensibility which makes men participate in the distresses of others; their cruelty towards the sick, the insane, and persons of an inferior cast, as well as to their cattle, and even towards the cow, a form of the goddess Bhŭgŭvŭtēē, is carried to the most abominable lengths.

Private murder is practised to a dreadful extent among the Hindoos, and is exceedingly facilitated, and detection prevented, by the practice of hurrying sick persons to the banks of the river, and burning them as soon as dead. Many anecdotes on this subject might be given; for the sake of illustration, I give the following: A few years ago, a raja, living about a hundred miles from Calcutta, sent for an English physician from that city. By the time this gentleman arrived, his relations had brought the sick raja to the river side, and, in a short time, would, no doubt, have killed him. The physician reproved them for their want of feeling, and ordered his patient to be carried home, where, in a few days, he recovered. Before the doctor took his leave, he made the raja promise to give him the earliest information if he should be hereafter sick. Soon afterwards, the disease having returned, he sent for his old friend; but, before he could arrive, his relations had dispatched him with the mud and water of the sacred stream. Instances of persons being secretly poisoned by their relations, are numerous, especially in the houses of the rich, where detection is almost impossible.

The crime of destroying illegitimate children in the womb, is also prevalent to a shocking degree in Bengal. In the family of a single koolēēnŭ bramhŭn, whose daughters never live with their husbands, it is common for each daughter to destroy a child in the womb annually;

this crime is also very prevalent among widows, so numerous in this country. The pŭndit who gave me this information, supposes that 10,000 children are thus murdered, in the province of Bengal, every month!! Expressing my doubts of this extraordinary and shocking circumstance, this person appealed to the fact of many females being tried for these offences, in the courts of justice, in every zillah in Bengal. He said, the fact was so notorious, that every child in the country knew of it; and that the crime had acquired an appropriate name, pétŭ-phéla, viz. thrown from the belly; pét-phélanēē is also a term of abuse, which one woman often gives to another. It is a fact too, that many women die after taking the drug intended to destroy the unborn child.

The treachery of this people to each other is so great, that it is not uncommon for persons to live together, for the greatest length of time, without the least confidence in each other; and, where the greatest union apparently exists, it is dissolved by the slightest collision. A European never has the heart of a Hindoo, who neither knows the influence of gratitude, nor feels the dignity of a disinterested attachment.

The Hindoos are excessively addicted to covetousness, especially in the great towns, where they have been corrupted by commerce: almost the whole of their incidental conversation turns upon roopees and kourees.

Gaming is another vice of which the Hindoos, encouraged by their sacred writings, are extremely fond, and in the practice of which their holiest monarch, Yoodhist'hirŭ, twice lost his kingdom.

They are fond of ostentation, and, for the sake of the applause of their neighbours, however parsimonious at other times, will be content to incur the heaviest expenses. Their feasts, marriages, and other shews, are all regulated by this principle. 'A great name' is the first object of their desire, and reproach the greatest object of their dread. Such a person has married his daughter to such a koolēēnŭ, or, he is of a family uncontaminated by mixture with shōōdrŭs, or by eating prohibited food; or he has expended so many thousand roopees on the funeral rites of his father; or, he is very liberal, especially to bramhŭns; or, he is very eloquent, or very learned—are common forms of commendation among this people, and to obtain which they consider no sacrifices too great.

The simplicity of the Hindoo dress scarcely admits their natural pride to shew itself; but from the number of their ornaments it is evident that they come short of no nation in this vice: these ornaments are applied to the forehead, the ears, nose, arms, wrists, fingers, ancles, toes, &c. The ornament on the forehead is fastened with wax; the nose-ring is sometimes very large, hanging down to the chin. Thieves, in the dead of night, as they are about to decamp with plunder, frequently tear off these nose-rings while the women are asleep. This partiality to ornaments is not however confined to females: gold chains round the neck, and rings on the wrists, are very common amongst boys; silver or gold rings also are almost universally seen on the hands of the men, rich and poor, servants and labourers; and where a silver one cannot be afforded, a brass one supplies its place.

In short, though it has been said, that the Hindoos are a moral, and comparatively an honest people, there needs

no attempt to prove, to persons engaged in business in India, that such an assertion is as far from truth as the distance between the poles: every one who has been obliged to employ the Hindoos, has had the most mortifying proofs, that, if the vices of lying, deceit, dishonesty, and impurity, can degrade a people, then the Hindoos have sunk to the utmost depths of human depravity. Whole pages might be written on this painful subject, till the reader was perfectly nauseated with the picture of their disgusting vices. The complaints of Europeans are so frequent and so loud on the dishonesty of the natives, that a person can seldom go into the company of those who employ them, without hearing these complaints. Instead of its being true, that property may be left for months and years in safety (unless it be committed to the care of a person whose own property will be forfeited if any thing be missing,) roopees, cloth, or any thing which a native can easily and without discovery turn into money, are not safe for a moment, unless well secured. Servants scarcely ever make a bargain, even for their native masters, without securing something for themselves. Europeans are considered as fair game, and he is esteemed the most capable who can defraud them the most. A master, whether native or European, is seldom able to discover the treachery and deceit of his servants, unless they happen to quarrel among themselves; and then the spirit of revenge, working in the minds of the injured, brings to light scenes of villainy which overwhelm the master with astonishment, and too often excite in him a perfect hatred of the native character. The impurity of the conversation and manners of the Hindoos is so much dreaded by Europeans, that they tremble for the morals of their children, and consider their removal to Europe, however painful such a separation may be to the mind of a parent,

as absolutely necessary to prevent their ruin. In the capacity of a servant, the wife or widow of an English soldier is considered as an angel, compared with a native woman. Lying is universally practised: the author has never known a Hindoo, who has not resorted to it without hesitation, whenever he thought he could draw the slightest advantage from it. The want of compassion and tenderness towards the poor, the sick, and the dying, is also so notorious, that European travellers are frequently filled with horror at the proofs of their inhumanity, merely as they pass along the roads, or navigate the rivers, in this country.

As a Christian minister, the author hopes, that the view, given in these volumes, of the moral and religious state of the Hindoos, will enhance the value of Divine Revelation in the estimation of every sincere Christian. Respecting the correctness of his statements, he fears no honest and thorough investigation, if made on the spot.

It is a fact of the most cheering nature, that every examination hitherto made into the history, chronology, and religion, of pagan nations, has not only confirmed, but thrown additional light on the evidences and doctrines of the Gospel; and this has been eminently the case as it respects the Hindoo system, the last hold of the enemies of revelation;—and thus the progress of the Truth through the world, like the path of the just, "shines more and more unto perfect day."

That mysterious subject, which has confounded the human capacity in every age, the Divine Nature, is so plainly unfolded in the Gospel, that the most unlettered Christian is able to reap all the fruits of the highest know-

ledge, that is, to worship God in spirit and in truth; but in the Hindoo system, we have innumerable gods, all of them subject to the discordant passions, which, according to Krishnŭ, are "the wombs of future pain."

In that grand and most interesting concern, our acceptance with God, the Hindoo system has no one principle which can pacify the conscience, or remove the fears which a sense of guilt inspires; but the Gospel supplies that hope which becomes "an anchor to the soul, both sure and stedfast."

Relative to the moral tendency of the Hindoo system, to contend for which some writers have inconsiderably entered the field of controversy, I hope the perusal of the foregoing remarks, and of the Introduction to the First Volume, together with an impartial examination of the many facts in different parts of this work, will set the question for ever at rest. Suffice it to say, in this place, that a few scattered passages excepted, in works never read nor heard of by the great bulk of the community, there is not a vestige of real morality in the whole of the Hindoo system; but, in its operation on the minds of millions, it adds an overwhelming force to the evil influences to which men are exposed, and raises into a horrid flame all the impure and diabolical passions which rage in the human heart.

It has been often urged, by persons to whom all religions are alike, that many nominal Christians are as wicked as the Hindoos, if not far more so. This is admitted as a painful fact, and an awful proof of the depravity of human nature; but let such persons consider, that Hindooism has never made a single votary more useful, more

moral, or more happy, than he would have been, if he had never known a single dogma of the shastrŭ. It has rather done that which was charged upon the Scribes and Pharisees, Matt. xxiii. 15. The Christian Religion, on the contrary, has turned millions upon millions from vice to virtue; has made the most injurious, blessings to all, especially to their more immediate connections; has banished misery from all its sincere recipients, restored them to present happiness, and given them the hope of blessedness in a state of endless duration. These benign effects it has produced on an innumerable multitude of men, and raised many to that exalted state of moral excellence, which has made them patterns and benefactors to the whole human race. These are indisputable facts, —to which we might add, the general blessings it has diffused over the whole civilized world; which owes to the Gospel whatever it possesses above the most savage nations.—Finally, let it be further considered, that it is only necessary for Hindooism to prevail universally, and the world becomes immediately covered with darkness, without a single ray of light; with vice, without a vestige of genuine morality, and with misery, without the least mixture of rational and pure happiness. Let Christianity, on the contrary, be universally embraced, its spirit imbibed, and its precepts obeyed, and wars will cease to the ends of the earth—ignorance and superstition will be banished—injustice and oppression removed—jails, chains, and gibbets, rendered unnecessary—pure morality, flowing from the religion of the heart, will diffuse universal happiness, and earth become the vestibule of heaven.

The author would here have closed these observations, but as many of the remarks scattered up and down in this

work, on the manners, the character, and moral condition of the Hindoos, will, he fears, appear to some of his readers harsh and over-coloured, he cannot believe that he should be doing justice to a subject so important, or to his own character, if he were to leave these statements to rest on his solitary testimony; and if he did not avail himself of the powerful name and unquestioned veracity, of a gentleman from whose testimony there can be no appeal, and who has, in the succeeding extracts, as perfectly caught the moral features and very expression of the character of the Hindoo as though the whole nation had sat to him, and he had been the very Reynolds of his age. This testimony will be found in Mr. GRANT'S *Observations on the State of Society among the Asiatic Subjects of Great Britain, particularly with respect to Morals; and the means of improving it.* Written chiefly in the year 1792.—Ordered, by the House of Commons, to be printed, 15 June 1813."

"In prosecuting the proposed inquiry, the state of society and manners among the people of Hindostan, and more particularly among those who inhabit our territories, becomes in the first place a special object of attention. It is an object which perhaps has never yet received that distinct and particular consideration, to which from its importance in a political and moral view, it is entitled.

"It has suited the views of some philosophers to represent that people as amiable and respectable; and a few late travellers have chosen rather to place some softer traits of their characters in an engaging light, than to give a just delineation of the whole. The generality however of those who have written concerning Hindostan, appear

to have concurred in affirming what foreign residents there have as generally thought, nay, what the natives themselves, freely acknowledge of each other, that they are a people exceedingly depraved.

"In proportion as we have become better acquainted with them, we have found this description applicable in a sense beyond the conception even of former travellers. The writer of this paper, after spending many years in India, and a considerable portion of them in the interior of our provinces, inhabited almost entirely by natives, towards whom whilst acknowledging his views of their general character, he always lived in habits of good will, is obliged to add his testimony to all preceding evidence, and to avow that they exhibit human nature in a very degraded humiliating state, and are at once, objects of disesteem, and of commisseration. Discriminations in so vast a body as the whole Hindoo people, there must be; though the general features are very similar.

"Among that people, the natives of Bengal rank low; and these as best known and forming the largest division of our Asiatic subjects, are held more particularly in view in this essay. The Mahomedans who are mixed with them, may, in regard to manners and morals, often be comprehended under the same observations; but something distinct shall afterwards be subjoined concerning them.

"Of the Bengalize, then, it is true most generally that they are destitute, to a wonderful degree, of those qualities which are requisite to the security and comfort of society. They want truth, honesty, and good faith, in an extreme, of which European Society furnishes no

example. In Europe those principles are the standard of character and credit; men who have them not are still solicitous to maintain the reputation of them, and those who are known to be devoid of them sink into contempt. It is not so in Bengal. The qualities themselves are so generally gone, that men do not found their pretension in society upon them; they take no pains to acquire or to keep up the credit of possessing them. Those virtues are not the tests by which connections and associations are regulated; nor does the absence of them, however plain and notorious, greatly lower any one in public estimation, nor strip him of his acquaintance. Want of veracity especially, is so habitual, that if a man has truth to defend, he will hardly fail to recur to falsehood for its support. In matters of interest, the use of lying seems so natural, that it gives no provocation, it is treated as an excusable indulgence, a mode of proceeding from which general toleration has taken away offence, and the practice of cheating, pilfering, tricking, and imposing, in the ordinary transactions of life are so common, that the Hindoos seem to regard them as they do natural evils, against which they will defend themselves as well as they can, but at which it would be idle to be angry. Very flagrant breaches of truth and honesty pass without any deep or lasting stain. The scandalous conduct of Tippoo in recently denying to Lord Cornwallis, in the face of the world, the existence of that capitulation* which he had shamefully broken, was merely an example of the manners of the country, where such things occur in common life every day.

"In the worst parts of Europe, there are no doubt

* Coimbetere.

great numbers of men who are sincere, upright, and conscientious. In Bengal, a man of real veracity and integerity is a great phenomenon: *one conscientious in the whole of his conduct,* it is to be feared, is an unknown character. Every where in this quarter of the globe, there is still much generous trust and confidence, and men are surprised when they find themselves deceived. In Bengal, distrust is awake in all transactions; bargains and agreements are made with mutual apprehensions of breach of faith, conditions and securities are multiplied, and failure in them excites little or no surprise.

"A serious proposal made to a native, that he should be guided in all his intercourses and dealings by the principles of truth and justice, would be regarded as weak and impracticable. "Do you know," he would reply, "the character of all those with whom I have to act? How can I subsist if I take advantage of nobody, while every person takes advantage of me?" Frauds, deceptions, evasions, and procrastinations, in every line of life, in all professions, perpetually occur; and forgeries also are often resorted to with little scruple.

"If confidence is from necessity or credulity at any time reposed, it is considered by the other party as the season of harvest. Few will omit to seize such an opportunity of profit. The chief agent or steward of a landholder or of a merchant, will commonly endeavour to transfer to himself what he can gradually purloin of the property and the influence of his principal; this agent is in the mean time preyed upon in a similar way, though on a smaller scale, by his dependents, especially if prosperity has rendered him less vigilant. But suppose him, by a slow, silent, and systematic pursuit, to have accumu-

lated a large fortune, and to leave it on his death to his son; the son, rich and indolent, is in turn imperceptibly fleeced by his domestic.

"Menial servants who have been long in place, and have even evinced a real attachment to their masters, are nevertheless in the habitual practice of pilfering from them. If a nephew is entrusted by an uncle, or a son by his father, with the management of his concerns, there is no certainty that he will not set up a separate interest of his own. Wardships, and executorships, trusts of the most necessary and sacred kind, which all men leaving property and infant children must repose in surviving friends, are in too many instances grossly abused. The confidence to which the Bengalize are most true, is in the case of illicit practices, on which occasions they act upon a point of honour.

"Even the Europeans, though in general possessed of power and of comparative strength of character, which makes them to be particularly feared, yet as often as they are careless or credulous in their transactions with the Bengalize, find that they have fallen into the hands of harpies.*

* "If the reader should here advert to the many large fortunes which are brought from India, and thence infer that the Europeans make their own part good there, notwithstanding all the dishonest artifices of the Hindoos whom they are obliged to employ, he may be answered, that according to the judgment of the person who writes this, the great mass of the fortunes now acquired, is not by any mode of extortion or exaction taken out of the pockets of individuals. A considerable portion of it is derived from the offices, salaries, contracts, and emoluments, enjoyed under government. Another portion from commerce, particularly foreign commerce, in which Europeans have superior enterprize, character, and advantage. And if any part is obtained by forbidden means, still the acquisition may in general be

"Through the influence of similar principles, power entrusted to a native of Hindostan seldom fails of being exercised tyrannically, or perverted to the purposes of injustice. Official, or ministerial employments of all sorts, and in all gradations, are generally used as means of peculation.

"It has already appeared that the distribution of justice, whenever it has been committed to natives, whether Hindoos or Mahomedans, has commonly* become a traffic in venality; the best cause being obliged to pay for success, and the worst having the opportunity of purchasing it. Money has procured acquittance even for murder. Such is the power of money, that no crime is more frequent, hardly any less thought of, than perjury. It is no extraordinary thing to see two sets of witnesses swearing directly contrary to each other, and to find, upon a minute investigation, that few probably of the evidences on either side have a competent knowledge of the matter in question. Now as these corruptions begin not in the practice of the courts of law, but have their origin in the character of the people, it is just to state them in illustration of that character; for although the legal reforms introduced by Lord Cornwallis will purify, it may be hoped, the fountains of justice, yet the best administration of law will not eradicate the internal principles of depravity.

traced ultimately to what is strictly public property, not the property of private individuals. These slight remarks are thrown out as worthy the consideration of those persons, who without examination or inquiry are apt to suspect, that every fortune gained in India is got by extortion. More might be added upon the subject, but it would not suit the design of the present work."

* "There may be exceptions; Ibrahim Ali Khan of Benares is reckoned a man of probity."

"Selfishness, in a word, unrestrained by principle, operates universally; and money, the grand instrument of selfish gratifications, may be called the supreme idol of the Hindoos. Deprived for the most part of political power, and destitute of boldness of spirit, but formed for business, artful, frugal, and persevering, they are absorbed in schemes for the gratification of avarice.

"The tendency of that abandoned selfishness is to set "every man's hand against every man," either in projects, or in acts of open force. From violence however, fear interposes to restrain them. The people of the lower provinces in particular, with an exception of the military caste, are as dastardly as they are unprincipled. They seek their ends by mean artifices, low cunning, intrigue, falsehood, servility, and hypocritical obsequiousness. To superiors they appear full of reverence, of humble and willing submission, and readiness to do every thing that may be required of them; and as long as they discern something either to expect or to fear, they are wonderfully patient of slights, neglects, and injuries. But under all this apparent passiveness and meanness of temper, they are immoveably persisting in their secret views. With inferiors, they idemnify themselves by an indulgence of the feelings which were controuled before, and towards dependents, especially towards those whom an official situation subjects to their authority, they carry themselves with the mean pride of low minds. In the inferior, and by far the most numerous class of the community, where each man is nearly on a level with his neighbour, the native character appears with less disguise. The passions have a freer range, and new consequences are seen to result from the absence of the primary virtues of society. Discord, hatred, abuse, slanders, injuries, complaints, and

litigations, all the effects of selfishness unrestrained by principle, prevail to a surprizing degree. They overspread the land, they come perpetually before all men in authority. The deliberate malice, the falsehood, the calumnies, and the avowed enmity with which the people pursue each other, and sometimes from father to son, offer a very mortifying view of the human character. No stranger can sit down among them without being struck with this temper of malevolent contention and animosity, as a prominent feature in the character of this society. It is seen in every village, the inhabitants live among each other in a sort of repulsive state, nay it enters into almost every family. Seldom is there a houshold without its internal divisions, and lasting enmities, most commonly too on the score of interest. The women partake of this spirit of discord. Held in slavish subjection by the men, they rise in furious passions against each other, which vent themselves in such loud, virulent, and indecent railings, as are hardly to be heard in any other part of the world.

" Though the Bengalize in general have not sufficient resolution to vent their resentments against each other in open combat, yet robberies, thefts, burglaries, river piracies, and all sorts of depredations where darkness, secrecy, or surprize can give advantage, are exceedingly common, and have been so in every past period of which any account is extant. There are castes of robbers and thieves, who consider themselves acting in their proper profession, and having united their families, train their children to it. No where in the world are ruffians more adroit or more hardened. Troops of these banditti, it is well known, are generally employed or harboured by the zemindars of the districts, who are sharers in their booty.

They frequently make attacks in bodies, and on those occasions murder is very common. But besides these regular corps, multitudes of individuals employ themselves in despoiling their neighbours. Nor is it only in large and populous places and their vicinity, that such violences are practised; no part of the country, no village is safe from them. Complaints of depredations in every quarter, on the highways, on the water as well as the land are perpetual. Though these are the crimes more immediately within the reach of justice, and though numbers of criminals have been, and are executed, the evils still subsist. Doubtless the corrupt administration of criminal justice in Bengal, for many years under the authority of the Nabob, has greatly aggravated disorders of this nature; but they have their origin from remoter springs. Robbers among the Hindoos, and frequently thieves also, are educated from their infancy in the belief that their profession is a right one. No ray of instruction reaches them to convince them of the contrary, and the feeble stirrings of natural conscience are soon overborne by example and practice. Besides this, they hold, in common with other Hindoos, the principle of fatalism, which in their case has most pernicious effects. They believe that they are destined by an inevitable necessity to their profession, and to all that shall befal them in it; they therefore go on without compunction, and are prepared to resign life, whenever the appointed period shall come, with astonishing indifference; considering the law that condemns them, not as the instrument of justice, but as the power of a stronger party. And here again it is evident, that a radical change in principle must be produced, before a spirit of rapine, thus nourished, can be cured.

"Benevolence has been represented as a leading prin-

ciple in the minds of the Hindoos; but those who make this assertion know little of their character. How is it possible that benevolence should be vigorous where justice, truth, and good faith are so greatly wanting? Certain modes indeed of distributing victuals to mendicants, and a scrupulous abstinence from some sorts of animal food, are prescribed by the religion of the Hindoos. But the ostentatious distribution is frequently commutative; an offering from the gain of iniquity bestowed on idle and sturdy priests. And though a Hindoo would shrink with horror from the idea of directly slaying a cow, which is a sacred animal among them, yet he who drives one in his cart, galled and excoriated as she often is by the yoke, beats her unmercifully from hour to hour, without any care or consideration of the consequence. Though therefore the institution of the two practices in question, may be urged as an argument for the originally benevolent turn of the religion which enjoined them, it will not at all follow, that individuals, who in future ages perform them in obedience to that religion, must also be benevolent; and he who is cruel even to that creature for which he is taught by his religion to entertain the highest reverence, gives the strongest proof of an unfeeling disposition. It is true that in many cases they are strict in observing forms. These are indeed their religion, and the foundation of their hopes; their castes are implicated in them, and in their castes their civil state and comfort. But of the sentiments which the forms would seem to indicate, they are totally regardless. Though from the physical structure of their bodies they are easily susceptible of impressions, yet that they have little real tenderness of mind, seems very evident from several circumstances. The first that shall be mentioned is the shocking barbarity of their punishments. The cutting off legs, hands, noses,

and ears, putting out of eyes, and other penal inflictions of a similar kind, all performed in the coarsest manner, abundantly justify our argument.

"A similar disposition to cruelty is likewise shown in their treatment of vanquished enemies. And in general a want of sensibility for others is a very eminent characteristic of this people. The apathy with which a Hindoo views all persons and interests unconnected with himself, is such as excites the indignation of Europeans. At any rate his regards extend but to a very narrow circle. Patriotism is absolutely unknown in Hindostan.

"These observations lead us to another striking proof of want of benevolence in the Hindoos; namely, their deficiency of natural affection. It is admitted that examples are not very uncommon of parents who show much tenderness to their children, especially during their infancy; but instances on the other side are so general, as clearly to mark the dispositions of the people. The following fact is one out of many, by which this assertion might be justified. In the scarcity of grain which prevailed about Calcutta in the year 1788, a gentleman then high, now still higher in office there, ordered his servants to buy any children that might be brought for sale, (for in times of dearth Hindoo parents frequently sell their offspring,) and to tell their mothers that when the scarcity should be over, they might come again and receive their children back. Of about twenty thus humanely preserved, most of whom were females, only three were ever enquired for by their mothers. The scarcity was neither extreme nor long. The unnatural parents cannot be supposed to have perished from want, for each received money for her child, and by the liberal contribution of the inhabitants

of Calcutta, and chiefly of the Europeans, rice was distributed daily to multitudes at various stations about the city. And yet notwithstanding this facility of obtaining food, a woman was at that time seen, in broad day, to throw away her infant child upon the high road. Most of the slaves in Hindostan (where they are used only for domestic services) have lost their freedom by the act of their parents. If the necessity is such at times as to lead to this expedient, is it not also an occasion to call forth the warmth of parental affection? Filial and paternal affection appear equally deficient among them; and in the conjugal relation, the characteristic indifference of the people is also discernible among those who come most within the sphere of European observation, namely, the lower orders.

"The domestic state of the better ranks is more concealed from general view; but from the knowledge which is acquired, and from the peculiar usages by which marriage is governed among the Hindoos, we have no reason to believe that it is often sweetened by generous attachment or rational enjoyment. The parties betrothed by their parents whilst mere children, transplanted with minds uncultivated and inexperienced, from the maternal zenana* into one of their own, united whilst reason is still in its infancy, can give little more account of the situation in which they find themselves than animals of a lower species. Affection and choice have had no influence in this connection, nor does it often happen that the former is studied and improved. The parties continue passive under that law which first brought them together. According to the despotic manners of the East, the husband

* The private apartments of the women.

is lord, and the wife a servant; seldom does he think of making her a companion or a friend. Polygamy, which is tolerated among the Hindoos, tends still more to destroy all rational domestic society. The honour of the family, and the preservation of its caste, the most awful of its concerns, depends on the reputation of the wife. She is secluded from all eyes but those of her nearest relations, and the most terrifying and disgraceful punishments are held out against misconduct. From so early a union, and such subsequent care, Europeans may suppose that order and decorum reign in the Hindoo zenanas; but the conclusion is founded on conjecture, rather than upon actual knowledge. The profound reserve and caution observed by the men in their conduct, and even in their conversation, respecting their family connections, keep all foreigners at a distance; and it is to the honour of the English, that there is perhaps no instance of their attempting an invasion of the domestic recesses of the Hindoos. But those who have an opportunity of living among the natives in the interior of the country, see reasons for apprehending that the purity of the female character is not always so well preserved in reality, as in appearance.

"In a residence of several years entirely among the natives, the present writer heard so many charges of irregularity, and saw so many disorders among the inferior ranks, that he could not but believe the existence of a gross laxity of behaviour and principle in this great branch of morals, in some degree at least reaching to the better classes. But the disgrace and loss which follow to the family from the proof of dishonour in the wife, are such as to induce the parties concerned to hush up all matters of that sort, and to take their revenge in some secret way; they will seldom seek redress openly, unless the affair has

already become notorious. Accusations by others of such contaminations in families, are very common among the lower Hindoos, and scandals of the same kind pass among the higher orders. Enmity, it is true, may be supposed to have its share in these charges; it may occasionally fabricate them, and is undoubtedly active in bringing them forward: but that it should always invent them, and should persevere in a succession of inventions which experience was ever ready to discredit, is not to be conceived. The truth is, the Hindoo writers, and the Hindoo laws, express the worst opinion of their women, and seem to place all security in vigilance, none in principle. And indeed what fund of principle can minds which have received no improvement in education, and in which reason as yet has hardly begun to act, carry into a premature and unchosen conjugal relation? a relation, the early commencement of which, is probably to be ascribed to the apprehension of parents for the conduct of their children. Imperious dominion, seclusion and terror, are the means afterwards used, to enforce the fidelity of the wife. But opportunities of guilt are not wanting. In the hours of business, men are generally at a distance from the retirements of the women; they are often, and for considerable periods, far from home; females, who are the great instruments of corrupting their own sex, are permitted access to the zenanas; besides the Hindoo law allows women to converse with Soneassees, a set of vagrant devotees, some of them most indecent in their appearance. The consequences are such as might be expected.

"It is not however asserted or believed, that the infection of depravity has overspread the whole mass of females, many of whom, doomed to joyless confinement through life, and a violent premature death, are perhaps

among the most inoffensive and suffering of the Hindoo race. As to the men, they are under little restraint from moral considerations. The laws of caste impose restrictions and fines for offences of the nature in question, so far as *that distinction* is concerned, but leave great scope for new connections, and for promiscuous intercourse, which is matter of little scruple or observation. Receptacles for women of infamous character are every where licensed, and the women themselves have a place in society. The female dancers, who are of this order, make the principal figure in the entertainments of ceremony given by the great. Indecency is the basis of their exhibitions; yet children and young persons of both sexes are permitted to be present at these shows, which have admittance even into the principal zenanas.* Licentious connections are therefore most common, though subsisting apparently without that intoxication of passion which hurries on the mind against conviction, and carried on without much concealment, nay almost with the insensibility of brutes. On such points, the Hindoos seem to advert to no rule except what the law enjoins; there is no sentiment, diffused at large through society, which attaches shame to criminality. Wide and fatal are the effects of this corruption of manners; a corruption not stopping here, but extending even to the unnatural practice of the ancient Heathens, though in these the Mahomedans are still more abandoned."

* "Lord Cornwallis, soon after his arrival in Bengal, refused to be present at an entertainment of this sort, to which he was invited by the Nabob."

GLOSSARY

TO THE FOUR VOLUMES.

A.

Acharyŭ, from a, *prep.* and chŭrŭ, to go.

Achŭmŭnŭ, from a, *prep.* and chŭm, to drink.

Adee-Grŭnt'hŭ, from adee, first, and grŭnt'hŭ, a book.

Adityŭ, a name of the sun, who is called the son of Ŭditee.

Adŭrŭ-Singhasŭnŭ-vrŭtŭ, from adŭrŭ, honour, Singhasŭnŭ, a throne, and vrŭtŭ, a vow.

Aēēn-Ŭkbŭree, from aēēn, a law, and Ŭkbŭrŭ, the name of a well-known emperor.

Agŭmŭ-Vagēēshŭ, from agŭmŭ, the name of one of the Tŭntrŭs, vak, a word, and ēēshŭ, lord; the god of speech, a name of Vrihŭspŭtee.

Alŭyŭ, a dwelling, from a, *prep.* and lee, to dissolve.

Angirŭsŭ, the son of Ŭngirŭs.

Anhikŭ, from ŭhŭn, a day, the ceremonies or food of the day.

Anŭndŭ-Nat'hŭ, the lord of joy, from anŭndŭ, joy, and nat'hŭ, a lord.

Anŭndŭ-Mŭyēē, from anŭndŭ, joy.

Arŭnyŭ-Shŭsht'hēē, from ŭrŭnyŭ, a forest, and Shŭsht'hēē, the name of a goddess.

Asharhŭ; this month is named from the stellar mansion Ŭsharha.

Ashrŭmŭ, from a, *prep.* and shrŭmŭ, labour.

Ashwinŭ; this month is named from the stellar mansion Ŭshwinēē, the name of a mare.

Ashoogŭ, from ashoo, speed, and gŭm, to go.

Asŭnŭ, from as, to sit.

Atma, from a, augmentative, and ŭt, to move continually.

Atmŭ-Dévŭta, from atmŭ, self, and dévŭta, a god, a guardian deity.

Atmŭ-Bhōō, from atmŭ, self, and bhōō, existence.

Ayooshtomŭ, from ayoos, life-time, and stomŭ, a sacrifice.

Ayŭnŭ-Goshŭ, the husband of Radha, the favourite mistress of Krishnoo.

B.

Badyŭkarŭ, from badyŭ, music, and kree to do.

Balŭ-Gopalŭ, from balŭ, a child, go, a cow, and palŭ, a feeder.

Bamŭnŭ, small.

Bancha-Ramŭ, from bancha, desire, and Ramŭ.

Bhaee-Gooroo-Vŭlee, from bhaee, a brother, and gooroo, a teacher.

Bhagŭvŭtŭ, from Bhŭgŭvŭt, divine.

Bhargŭvŭ, the son of Bŭrigoo.

Bharŭtŭ-Vŭrshŭ, from Bhŭrŭtŭ, and vŭrshŭ, a place.

Bhasha, a dialect, from bhash, to speak.

Bhashyŭ, from Bhasha, a tongue.

Bhaskŭrŭ, from bhas, light, and kree, to do.

Bhēēmŭ-Chŭndēē, from bhēēmŭ, terrific, and chŭndēē, furious.

Bhogŭvŭtee, from bhogŭ, to endure or enjoy.

Bhoirŭvŭ, the fear-exciting, from bhŭyŭ, fear.

Bhoirŭvēē, the wife of Bhoirŭvŭ.

Bhoirŭvēēchŭkrŭ; Bhoirŭvēē is a name of Doorga, and chŭkrŭ signifies a circle.

Bhōō-Koilasŭ, from bhōō, the earth, and Koilasŭ, the name of a mountain.

Bhōō-Lokŭ, from bhōō, the earth, and lokŭ, a world.

Bhōōtéshŭ, from bhōōtŭ, great, and ēēshŭ, a lord.

Bhōōtŭ, the primary elements, from bhōō, to be.

Bhootŭ-Shooddhee; bhōōtŭ signifies the four elements, and shooddhee, purification.

Bhoovŭnéshŭ, from bhoovŭnŭ, the world, and ēēshŭ, lord.

Bhoovŭ-lokŭ, from bhoovŭ, the sky, and lokŭ, a world.

Bhŭdrŭ-Kalēē, from bhŭdrŭ, goodness, and Kalēē, a goddess.

Bhŭgŭvŭtēē, the wife of Bhŭguvan.

Bhŭgŭvŭt-Gēēta, from Bhŭgŭvŭt, divine, and gēēta, a hymn.

Bhŭktee-Rŭsamritŭ-Sindhoo, from bhŭktee, devotion, rŭsŭ, juice, ŭmritŭ, the water of life, and sindhoo, the sea.

Bhŭvanŭndŭ, from bhŭvŭ, the world, and anŭndŭ, joy.

Bhŭvanēē, from Bhŭvŭ, a name of Shivŭ.

Bhŭvishyŭ, from bhōō, to be.

Boodhashtŭmēē, from Boodhŭ, Mercury, and ŭshtŭmee, the eighth lunar day.

Boodboodŭ, a bubble.

Boodhŭ, the sage of this name.

Booddhŭ-Sŭtwŭ, from booddhee, the understanding, and sŭtwŭ, the quality leading to truth.

Bouddhŭ, from Booddhŭ: he who acknowledges as God only bŭddhee, or the understanding.

Boudhŭ-sarŭ, the essence of the Booddŭ philosophy.

Bramhēē, from Brŭmha.

Bramhŭnēē, the wife of a bramhŭn.

Bramhŭnŭ, he who knows Brŭmhŭ, from Brŭmhŭ.

Brŭmha, from vrih, to increase.

Brŭmhastrŭ; from Brŭmha, and ŭstrŭ, a weapon.
Brŭmhottŭrŭ, from brŭmhŭn, and ootŭrŭ, belonging to.
Brŭmhŭ, from vrih, to increase.
Brŭmhŭcharēē, from Brŭmhŭ, and chŭr, to move.
Brŭmhŭcharyŭ, the profession of a Brŭmhŭcharēē.
Brŭmhŭ-Dŭtthŭ, from Brŭmhŭ, and dŭttŭ, given.
Brŭmhŭ-Pootrŭ; pootrŭ means a son.
Brŭmhŭ-Gnanēē, from Brŭmhŭ, and gnanēē, the wise.
Brŭmhŭrshee, from Brŭmhŭ, and rishee, a sage.
Brŭmhŭ-Voivŭrttŭ, from Brŭmhŭ, and voivŭrtŭ, manifestation.
Bŭjrēē, from bŭjrŭ, a weapon, a thunderbolt.
Bŭlaratee, from bŭlŭ, strength, and ŭratee, an enemy.
Bŭlēē, from bŭlŭ, strength.
Bŭlŭ-Ramŭ, from bŭlŭ, strength, and Ramŭ.
Bŭrgŭ-bhēēma, from bŭrgŭ, a company, and bhēēma, the terrific.
Bŭstrŭ-Hŭrŭnŭ, from vŭstrŭ, clothes, and hŭrŭnŭ, to steal.

C.

Calcutta, from Kalika, (Kalēē) and ŭt, to move.
Chamŭnda, from charoo, good, and mŭndŭ, a head.
Chamŭrŭ, a fan made of the hair of the cow of Tartary.
Chandalŭ, a low cast of shoodrŭs; from chŭndŭ, furious, and ŭlŭ, to go.
Chandŭ, from chŭndrŭ, the moon.
Chapŭra-Shŭsht'hēē, from chapŭra, to press, and Shŭsht'hēē, the name of a goddess.
Charvvakŭ, from charoo, insinuating, and vak, a word.
Charŭnŭ, from chŭr, to go.
Chasakoivŭrtŭ; chasa signifies a cultivator of the ground, and koivŭrtŭ, a fisherman.

Chaya, a shadow, from cha, a covering, or disappearance.
Chinnŭ-Mŭstŭka, from chinnŭ, cut off, and mŭstŭkŭ, a head.
Chirŭn-Jēēvŭ, from chirŭ, a long period, and jēēvŭ, life.
Chitrŭ-Gooptŭ, from chitrŭ, to write, and gooptŭ, hidden.
Chitrŭkōōtŭ, from chitrŭ, speckled, and kōōtŭ, the peak of a hill or mountain.
Choitrŭ, the name of a month; from Chitra, a lunar mansion.
Choitŭnyŭ, from chĕtŭnŭ, the living.
Choora-Kŭrŭnŭ, from choora, the bunch of hair on the crown of the head, and kree, to do.
Chorŭ-Pŭnchashika, from chorŭ, to steal, and pŭnchashŭ, fifty.
Chŭlŭ, to go, from chŭl, to go.
Chŭkrŭ, a round weapon, from chŭk, to return a blow, to rebound.
Chŭndēē, from chŭndŭ, furious.
Chŭndika, from chŭndŭ, furious.
Chŭndēē-Mŭndŭpŭ, from chŭndēē, the goddess, Chŭndēē and mŭndŭpŭ, a house.
Chŭndogra, from chŭndŭ, furious, and oogrŭ, wrathful.
Chŭndrika, the rays of the moon.
Chŭndrŭ, from chŭd, to shine.
Chŭndrŭ-Shĕkhŭrŭ, from chŭndrŭ, the moon, and shĕkhŭrŭ, a mountain peak.
Chŭndrŭ-Rayŭ, from chŭndrŭ, the moon, and rayŭ, a title.
Chŭndrŭ-Prŭbhoo; the last word signifies lord.
Chŭndŭ, furious, from chŭd, to rage.
Chŭndŭ-Nayika, from chŭndŭ, furious, and nayika, a female attendant on Doorga.
Chŭrmŭkarŭ, from chŭrmŭn, skin, and kree, to do.
Chŭrŭkŭ, from chŭr, to go,
Chŭrŭnŭ, that on which a person goes, from chŭr, to go.
Chŭtoor-Anŭnŭ, from chŭtoor, four, and anŭnŭ, a face.

D.

Danŭ, from da, to give.
Danŭ-Khŭndŭ, from danŭ, a gift, and kŭndŭ, a piece.
Danŭvŭ, the sons of Dŭnoo.
Darinēē, from drēē, to tear or crack.
Dasŭ, a slave.
Data, a giver, from da, to give.
Dayŭ-Bhagŭ, from dayŭ, an inheritance, and bhagŭ, share.
Dayŭ-Tŭttwŭ; tŭttwŭ means exactitude, or truth.
Déhŭ, from dih, to collect or increase.
Dévalŭyŭ, from dévŭ, a god, and alŭyŭ, a house.
Dévēē, the feminine of dévŭ, a god.
Dévottŭrŭ, from dévŭ, and ootŭrŭ, belonging to.
Dévŭ, from div, to play.
Dévŭ-Dŭttŭ, from Dévŭ, a god, and duttŭ, given.
Dévŭ-Sénŭ, from dévŭ, a god, and séna, a soldier.
Dévŭjanee, from dévŭ, a god, and jaya, a wife.
Dévŭrshee, from dévŭ, a god, and rishee, a sage.
Dévŭkēē, the daughter of Dévŭkŭ.
Dēēpika, a light.
Dhanyŭ-Rōōpa, from dhanŭ, rice, and rōōpŭ, form.
Dharŭkŭ, from dhree, to hold.
Dharŭna, from dhree, to hold.
Dhōōmavŭtēē, from dhōōmrŭ, smoke.
Dhōōmrolochŭnŭ, from dhōōmrŭ, smoke, and lochŭnŭ, the eye.
Dhova, from dhav, to cleanse.
Dhritee, from dhree, to sustain.
Dhŭnŭnjŭyŭ, from dhŭnŭ, riches, and jee, to conquer.
Dhŭrmŭ-sétoo, from dhŭrmŭ, religion, and sétoo, a bridge, or dam.
Dhŭrmŭ-T'hakoorŭ, from dhŭrmŭ, religion, and t'hakoorŭ, a lord.

Dhŭrmŭ-Rajŭ, from dhŭrmŭ, and rajŭn, king.

Dhŭrmŭ-Bhanoo, from dhŭrmŭ, religion, and bhanoo, splendour.

Dhyanŭ, from dhyoi, to think.

Digumbŭrŭ, from dish, a point of the compass, and ŭmbŭrŭ, cloth.

Dig-Vijŭyŭ, from dish, the quarters of the earth, and vijŭyŭ, conquest.

Ditee, the wife of Dŭkshŭ.

Divakŭrŭ, from diva, day, and kŭrŭ, from kree, to do.

Divŭs-pŭtee, from dib, heaven, and pŭtee, lord.

Doityŭ, the sons of Ditee.

Doityaree, from doityŭ, a giant, and ŭree, an enemy.

Doityŭ-Gooroo, from doityŭ, a giant, and gooroo, a teacher.

Doivŭgnŭ, from doivŭ, fate, and gna, to know.

Dolŭ, from dool, to swing.

Doolalŭ, from doorlŭbhŭ, obtained with pain.

Doorga, difficult of access, from door, *prep.* and gŭm, to go.

Dooryodhŭnŭ, from door, *prep.* and yodhŭnŭ, war.

Dooshŭ, from dooshŭ, evil.

Dōōtēē-Sŭmbodhŭ, from dōōtēē, a female messenger, and sŭmbodhŭ, a call.

Droohinŭ, from drooh, to injure.

Dronacharyŭ, from dronŭ, a measure of capacity, and acharyŭ, a teacher.

Drŭvyŭ-Goonŭ, from drŭvyŭ, a thing, and goónŭ, a quality.

Drŭvyŭ, a thing.

Dŭkshŭ, clever, from dŭksh, to act quickly.

Dŭkshinacharēē, from dŭkshinŭ, the right (hand), and acharin, acting,

Dŭndavŭt, from dŭndŭ, a walking-stick; to fall in a straight posture like a stick, at the foot of a bramhŭn.
Dŭndŭ-Dhŭrŭ, from dŭndŭ, a staff, and dhree, to hold.
Dŭndēē, from dŭndŭ, a staff.
Dŭndŭ-Shōōkŭ, from dŭngshŭ, to bite.
Dŭrpŭnŭ, from drip, to shine.
Dŭrshŭnŭ, from drish, to see.
Dŭshŭ-Bhoojŭ, from dŭshŭn, ten, and bhoojŭ, an arm.
Dŭshŭ-Koomarŭ, from dushŭn, ten, and koomarŭ, a son.
Dŭshŭ-Dik-Palŭ; palŭ signifies the cherishing of a person.
Dŭshŭma-Padshahēē-grŭnt'hŭ, from dŭshŭmŭ, the tenth badshah, and grŭnt'hŭ, a book.
Dŭshŭhŭra, from dŭshŭn, ten, and hree, to take away.
Dŭshŭ-Rŭt'hŭ, from dŭshŭn, ten, and rŭt'hŭ, a chariot.
Dŭttatréyŭ, from Dŭttŭ, a gift, and atréyŭ, from Ŭtree, a sage.
Dwadushatmŭ, from dwadŭshŭ, twelve, and atmŭn, form.
Dwapŭrŭ, from dwa, the second, and pŭrŭ, after.
Dwēēpŭ, an island, from dwee, two, and ap, water.
Dwijŭ-rajŭ, from dwijŭ, twice-born, and rajŭ.
Dwoimatoorŭ, from dwee, two, and matree, a mother.
Dyoomŭnee, from div, the sky, and mŭnee, a precious stone.

E.

Eeshwŭ, the glorious, from ēēsh, to be grand.
Ekamrŭ-Kanŭnŭ, from éku, one, amrŭ, a mango tree, and kanŭnŭ, a forest.
Ekŭ-Dŭntŭ, from ékŭ, one, and dŭntŭ, a tooth.
Eeshŭ, the glorious.
Eeshwŭrŭ, the same.
Eeshwŭrēē, the feminine of ēēshwŭrŭ.

G.

Ganŭ, a song, from goi, to sing.
Ganŭpŭtyŭ, from gŭnŭ, a company, and pŭtee, a lord.
Gayŭtrēē, from goi, to sing.
Gēēsh-Pŭtee, from gir, a word, and pŭtee, a lord.
Gēēta, from goi, to sing.
Gēētŭ, from goi, to sing.
Ghatŭ, a flight of steps, from ghŭtt, to move.
Ghēē, from gritŭ, clarified butter.
Ghoshŭ, from goosh, to sound.
Gritachēē, a heavenly courtezan, from ghrita, clarified butter, and ŭnch, to worship.
Girēēshŭ, from giree, a mountain, and ēēshŭ, a lord.
Gloŭ, from gloi, to be sad, or to fade.
Gnanēē, from gna, wisdom.
Gnanŭ, from gna, to know.
Gnanŭ-Rŭtnavŭlēē, from gnanŭ, wisdom, rŭtna, a precious stone, and avŭlēē, a train.
Goohŭ, a secret place, from gooh, to hide or cover.
Goohyŭ, from goohyŭ, requiring to be concealed.
Go-médhŭ, from go, a cow, and médhŭ, flesh.
Goonŭ, a quality, from goonŭ, to advise.
Goonŭ-Sindhoo, from goonŭ, qualities, and sindhoo, the sea.
Gooroo-Prŭsadŭ, from gooroo, a teacher, and prŭsadŭ, a favour, grace.
Gopalŭ, from go, a cow, and palŭ, a nourishing.
Gopēē-Nat'hŭ, from gopēē, the wife of a milkman, and nat'hŭ, a lord.
Gooptavŭ-Dhōōtŭ, from gooptŭ, concealed, and ŭvŭdhōōtŭ, to renounce.
Gooptee-Para, from gooptŭ, hidden, and para, a division of a town.
Gooroo, a teacher, from gree to make known.

Gooroo-Mookhēē, from gooroo, a teacher, and mookhēē, belonging to the mouth.

Gooroomŭtŭ, from gooroo, a teacher.

Gorŭkshŭ, from go, a cow, and rŭksh, to save.

Gosht'hŭ-Yatra, from gosht'hŭ, a cow-pen, and yatra, to go.

Goswamēē, from go, a cow, and swamin, a master.

Gotrŭbhid, from gotrŭ, a mountain, and bhid, to divide.

Gourēē, white, or light yellow; from gourŭ.

Govindŭ, from go, a cow, and vid, to share out.

Grihŭst'hŭ, from grihŭ, a house, and st'ha, to remain.

Grihŭst'hŭ-Dhŭrmŭ, from ghrihŭst'hŭ, situated in a house, and dhŭrmŭ, religion.

Grŭhŭ-Pŭtee, from grŭhŭ, a planet, and pŭtee, a lord.

Grŭnt'hee, from grŭnt'hŭ, a book.

Gŭjŭ-Dŭntŭ, from gŭjŭ, an elephant, and dŭntŭ, a tooth.

Gŭndhŭ-Vŭnik, from gŭndhŭ, spices, and vŭnik, a tradesman.

Gŭndhŭrvŭ, from ganŭ, a song, and dhŭrmŭ, a person's own profession.

Gŭndhŭvŭhŭ, from gŭndhŭ, a scent, and vŭh, to carry.

Gŭndhŭ-Dhama, from gŭndŭ, a scent, and dhama, a place.

Gŭnŭkŭ, from gŭnŭ, to count.

Gŭnéshŭ, from gŭnŭ, a company, and ēēshŭ, a lord.

Gŭnéshŭ-Jŭnŭnēē, the mother of Gŭnéshŭ; from jŭnŭ, birth.

Gŭnga, from gŭm, to go.

Gŭnga-Vakyavŭlee, from vakya, a word, and abŭlēē, a train.

Gŭnga-Vasŭ, from vasŭ, a residence.

Gŭngadhŭrŭ-Shastrēē; he who knows the shastrŭ, is called shastrēē.

Gŭngadhŭrŭ, from Gŭnga, and dhŭrŭ, to hold.

Gŭjanŭnŭ, from gujŭ, an elephant, and anŭnŭ, the face.

Gŭrbhadhanŭ, from gŭrbhŭ, the womb, and adhanŭ, to hold.

Gŭroorŭ, from gŭroot, a wing.

Gŭrootmut, from gŭroot, a wing.

H.

Hétwabhasŭ, from hétoo, a cause, and abhasŭ, an appearance, a semblance.

Himangshoo, from himŭ, cold, and ŭngshoo, rays of light.

Himalŭyŭ, from himŭ, cold, and alŭyŭ, a house.

Himŭvut, from himŭ, cold.

Hirŭnyŭ-gŭrbhŭ, from hirŭnyŭ, gold, and gŭrbhŭ, the womb.

Hirŭnyakashŭ, from hirŭnyŭ, gold, and ukshee, an eye.

Hirŭnyŭ-Kŭshipoo, from hirŭnyŭ, gold, and kŭshipoo, a sheath.

Hitopŭdéshŭ, from hitŭ, good, and oopŭdéshŭ, teaching.

Hoimŭvŭtee, from himŭvŭt.

Homŭ, from hoo, to offer.

Hota, he who directs the homŭ or burnt-offering, from hoo.

Hŭngshŭ, a duck.

Hŭngsŭ-Dōōtŭ, from hŭngsŭ, goose, and dōōtŭ, a messenger.

Hŭnooman, from hŭnoo, the cheek.

Hŭree-Vŭlŭ; the last word is the imperative of vŭlŭ, to speak.

Hŭree-Dwarŭ; dwarŭ signifies a door.

Hŭree-Hŭrŭ; both words are derived from rhree, to take away.

Hŭree-Priya; priya signifies beloved.

Hŭridra, from hurit, light yellow.

Hŭrihŭyŭ, from hurit, light yellow, and hŭyŭ, a horse.

Hŭrŭ-Gourēē, from Hŭrŭ (Shivŭ), and Gourēē, the light yellow.

Hŭru-Nat'hŭ, from Hŭrŭ, the name of Shivŭ, and Nat'-hŭ, a lord.

Hŭyŭ-Grēēvŭ, from hŭyŭ, a horse, and grēēvŭ, the back of the neck.

I.

Indoo, from id, to be glorious, or refulgent.

Indrŭ, from id, to be glorious.

Indrŭ-Dyoomnŭ; the last word signifies riches.

Indrŭ-jit; from jee to conquer.

Ishtŭ, from ish, to desire.

J.

Jagŭrŭnŭ, from jagree, to be awake.

Jalikŭ, from jalŭ, a net.

Jambŭvŭtēē, from Jambŭvan, the name of a certain bear.

Janhŭvēē, from Jŭnhoo, a sage.

Jatee, a kind, from jŭn, to be born.

Jatŭ-Kŭrmŭ, from jatŭ, born, and kŭrmŭn, an action.

Jēēvŭ, life, from jēēv, to live.

Jishnoo, from jee, to conquer.

Joinŭ, from jinŭ, to conquer or excel.

Joivatrikŭ, from jēēv, to live.

Jŭgŭdgourēē, from gŭgŭt, the world, and gourŭ, light yellow.

Jŭgŭddhatrēē, from jŭgŭt, the world, and dhatrēē, an upholder.

Jŭgŭdēēshŭ, from jŭgŭt, the world, and ēēshŭ, lord.

Jŭgŭnnat'hŭ, from jŭgŭt, the world, and nat'hŭ, a lord.

Jŭgŭnnat'hŭ-kshétrŭ, from jŭgŭt, the world, nat'hŭ, a lord, and kshétrŭ, a place.

Jŭlpŭ, to speak, from jŭlp, to speak.
Jŭmidarŭ, from jŭmin, land, and darŭ, an owner.
Jŭmŭdŭgnee, from jŭmŭt, terrific, and ŭgnee, fire.
Jŭnarddŭnŭ, from jŭnŭ, a person, and ŭrddŭnŭ, a giving distress.
Jŭnhoo, from ha, to abandon, (viz. the world).
Jŭnŭméjŭyŭ, from jŭnŭ, a man, and éj, to tremble.
Jŭnŭkŭ, from jŭn, to be produced.
Jŭpŭ, to speak inaudibly, from jŭp, to mutter.
Jŭrutkaroo, from jree, to be withered, and kree, to do.
Jŭrŭ-Bhŭrŭtŭ, from jŭrŭ, decrepitude.
Jŭshoda, from jŭshŭs, fame, and da, to give.
Jŭtayoo, from jŭta, a bunch of hair, and ayoo, life-time.
Jŭya, from jee, victory
Jŭyŭ-Doorga, from jŭyŭ, victory.
Jŭyŭntōē, from jee, to conquer.
Jwala-Mookhēē, from jwala, a flame, and mookhŭ, a face.
Jwŭlŭnŭ, from jwŭlŭ, to enkindle.
Joisht'hŭ, from jyésht'ha, a planet.
Jyotish-stomŭ, from jyotish, light, and stomŭ, the whole.
Jyotish, from jyot, to shine.

K.

Kahinee, a tale, from Kŭt'hŭ, to speak
Kaliyŭ-Dŭmŭnŭ, from kaliyŭ, the name of a snake, and dŭmŭnŭ, subduction.
Kalēē, the black, from kalŭ, time.
Kalŭ-Bhoirŭvŭ, from kalŭ, time, and bhoirŭvŭ, the terrific.
Kalŭ-Poorooshŭ, from kŭlŭ, black, and poorooshŭ, a male.
Kalŭ-Ratree, from kalŭ, dark, and ratree, night.

Kalŭ-Sōōtrŭ, from kalŭ, time, and sōōtrŭ, a thread.
Kaliyŭ, from kŭlŭ, to move.
Kamŭ-dévŭ, from kamŭ, desire, and dévŭ, from div, to play.
Kamŭ-dhénoo, from kamŭ, desire, and dhénoo, a milch-cow.
Kamŭ-Rōōpŭ, from kamŭ, desire, and rōōpŭ, form.
Kamakhya, from kamŭ, desire, and akhya, an appellation.
Kamŭnŭ, the heart's desire, from kŭm, to desire.
Kandŭ, an arrow, or a chapter.
Kanŭ-Phata-Yogēē, compounded of kanŭ, the ear, pha-ta, slit, and yogēē, an ascetic.
Kartikéyŭ, from krittika, the name of a planet.
Kashēē, from kash, to appear.
Kavyŭ, from kŭvee, a poet.
Kayŭst'hŭ, from kayŭ, the body, and st'ha, to be situated.
Késhŭrēē, from késhŭrŭ, a mane.
Kēērtŭnŭ, from kreet, to produce harmony.
Kēērtee-Chŭndrŭ, from kēērtee, fame.
Kétoo, a sign, from kit, to dwell.
Késhŭvŭ, from keshŭ, the hair.
Khéchŭrŭ, from khŭ, the sky, and chŭrŭ, going.
Khŭndŭ, a piece, from chŭd, to break.
Khŭgéshwŭrŭ, compounded of khŭgŭ, a bird, and éésh-wŭrŭ, greatness.
Kinnŭrŭ, from king, what? and nŭrŭ, a man.
Koilashŭ, from kélŭs, in water, to shine.
Kojagŭrŭ-Lŭkshmēē, from kŭh, who, and jagree, to awake.
Koitŭbhŭjit; jit, signifies victory.
Koojŭ, from koo, the earth, and jŭn, to be produced.
Koolŭ-Dévŭta, from koolŭ, race, and dévŭta, a god.
Koolēēnŭ, from koolŭ, a race.
Koombhŭkarŭ, from koombhŭ, an earthen jar, and kree, to do.

Koombhŭ-Kŭrnŭ, from koombhŭ a jar, and kŭrnŭ, the ear.

Koomarŭ, a boy, from koomarŭ, to play.

Koomarŭ, from koo, evil, and mree, to beat.

Koombhēē-Pakŭ, from koombhŭ, a pot, and pakŭ, ripe.

Koont'hŭ, a groan, from koont'h, to groan.

Koomoodŭ-Bandŭvŭ, from koomoodŭ, a lotus, and bŭndhoo, a friend.

Koosooméshoo, from koosoomŭ, a flower, and ishoo, an arrow.

Kosha, from koosh, to issue, to identify.

Kooshŭ, to lie down.

Kooshee, a small kosha.

Kooshŭnabhŭ, from kooshŭ, sacred grass, and nabhee, the navel.

Koovérŭ, from koov, to cover.

Koulacharēē, from koolŭ, a race, and chŭr, to act, preceded by the *prep.* a.

Koumoodee, brightness, from koomoodŭ, a nymphæa.

Koutookŭ-Sŭrvŭswŭ, from koutookŭ, play, and sŭrvŭswŭ, a person's all.

Krimee-Bhojŭnŭ, from krimee, an insect, and bhojŭnŭ, to eat.

Kripēētŭyonee; yonee, a birth-place.

Krishnŭ, from krish, to draw.

Krishnŭ-Krora; krorŭ signifies the side.

Krittivasa, from krittee, the skin, and vasŭs, a garment.

Kritantŭ, from kritŭ, done, and ŭntŭ, end.

Krya, work, from kree, to do.

Krodhagarŭ, from krodhŭ, anger, and agarŭ, a house.

Krounchŭ-Darŭnŭ, a proper name, and dree, to tear.

Ksharŭ-Kŭrddhŭmŭ, from ksharŭ, ashes, and kŭrddhŭmŭ, mud.

Kshēērŭ, milk, from kshŭr, to ooze out.

Kshŭpakŭrŭ, from kshŭpa, night, and kree, to make.
Kshŭtryŭ, from kshŭtŭ, a wound, and troi, to save.
Kŭbŭndhŭ, headless, from kŭn, the head, and bŭdh, to kill.
Kŭchŭ, hair, from kŭch, to bind.
Kŭchyŭpŭ, a proper name; pa means to drink.
Kŭlee, from kŭlŭ, to reckon.
Kŭlee-Yoogŭ, from kŭl, to enumerate, and yoogŭ, a period of time.
Kŭlkee, from kŭlee, time, and koi, to subdue.
Kŭlpŭ, from klipŭ, to contrive.
Kŭlpŭ-Sōōtrŭ, from kŭlpŭ, time, and sōōtrŭ, a thread.
Kŭlŭnkŭ-Bŭnjŭnŭ, from kŭlŭnkŭ, a blot, and bŭnjŭnŭ, a breaking.
Kŭmŭlékaminēē, from kŭmŭlŭ, the water lily, and kamŭ, desire.
Kŭnadŭ, from kŭnŭ, an atom, and ŭd, to eat.
Kŭndŭrpŭ, from kŭng, Brŭmha, and drip, to domineer.
Kŭpalŭbrit, from kŭpalŭ, the forehead or fate, and bhree, to hold.
Kŭrangŭnyasŭ, from kŭrŭ, hand, ŭngŭ, a part, and nyasŭ, to place.
Kŭrmŭkarŭ, from kŭrmŭn, work, and kree to do.
Kŭroonamŭyēē, from kŭroona, pity.
Kŭrmŭ-Vipakŭ, from kree, to work, and pak, to ripen.
Kŭt'hŭkŭ, a speaker, from kŭt'h, to speak.
Kŭvŭchŭ, from vŭchŭ, a word.
Kŭvirajŭ, from kŭvee, a poet, and rajŭn, a king.

L.

Lēēlamritŭ, from lēēla, play, and ŭmrita, nectar.
Lingŭ, from lig, to move.
Lohitangŭ, from lohitŭ, blood red, and ŭngŭ, the body.

Lŏkéshŭ, from lokŭ, men, and ēēshŭ, greatness.
Lokŭ, from looch, to see.
Lŭkshmēē-Chara; the latter word means deserted.
Lŭkshmŭnŭ, the beautiful, from Lŭkshmŭ, a fortunate sign.
Lŭmbodŭrŭ, from lŭmbŭ, long, and oodŭrŭ, the belly.

M.

Madhŭvu, from ma, the goddess Lŭkshŭmēē, and dhŭvŭ, husband.
Magŭdhŭ, from Mŭgŭdhŭ, the name of a country.
Mala, a necklace.
Malakarŭ, from mala, a necklace, and kree, to make.
Malinēē, from mala, a necklace.
Malyŭvanŭ, from mala, a necklace.
Manŭ-Bŭnghŭ, from manŭ, honour, and bŭnghŭ, destruction.
Manŭnŭ, from man, to decide.
Manŭsŭ-Kalee, from mŭnŭs, mind.
Marootŭ, from mree, to kill.
Marŭ, from mree, to kill.
Matrika-Nyasŭ, from matrika, a mother, and nyasŭ, to place.
Matŭrishwa, wind.
Mayavŭtēē, from maya, delusion.
Médha, apprehension or conception, from médh, to be apt to learn.
Mēēmangsa, from man, to judge.
Méghŭ-Nadŭ, from méghŭ, a cloud, and nadŭ, a sound.
Méghŭ-Nat'hŭ, from méghŭ, a cloud, and nat'hŭ, a lord.
Méghŭ-Vahŭnŭ; vahŭnŭ, a vehicle.
Ménŭ-Kétŭnŭ, from mēēnŭ, a fish, and kétŭnŭ, a flag.
Mihirŭ, from mihŭ, to water.
Mishrŭ-Késhēē, from mish, to mix, and késhŭ, hair.

Mitrŭ, a friend, from mid, love.

Mitrŭvinda, from mitrŭ, a friend, and vid, to obtain.

Modŭkŭ, from mood, to rejoice.

Mohinēē, from mooh, to be infatuated.

Mohŭ, from moohŭ, confusion or stupefaction.

Moogdhŭbodhŭ, from moogdhŭ, stupidly ignorant, and bodhŭ, knowledge.

Mooktŭ-Késhēē, from mooktŭ, spread out, késhŭ, hair.

Mooktŭ-Ramŭ; mooktŭ, liberation.

Mōōlŭ, a root.

Moomookshootwŭ, from mooch, to liberate.

Mounēē, he who subjects himself to voluntary silence.

Mriganku, from mrigŭ, a deer, and ŭnkŭ, a mark.

Mritŭ-Sŭnjēēvinēē; sŭnjēēvinēē means to restore to life.

Mrityoo, from mree, death.

Mrityoonjŭnŭ, from myrtyoo, death, and jee, to overcome.

Mŭdhoo-Sōōdŭnŭ, from sōōd, to destroy.

Mŭdhyŭdéshēē, from mŭdhyŭ, midst, and déshin, belonging to a country.

Mŭdŭnŭ-Mohŭnŭ, from mŭdŭnŭ, desire, and mooh, to be infatuated.

Mŭha-Dévŭ, from mŭhŭt, great, and div, to play.

Mŭha-Kalŭ, from mŭhŭt, great, and kalŭ, time.

Mŭhamaree, from mŭhŭt, great, and mree, to kill.

Mŭha-Patŭkŭ, from mŭhŭt, and patŭkŭ, from pŭt, to throw down.

Mŭha-Poorooshŭ, from mŭhŭt, great, and poorooshŭ, a male.

Mŭha-Rourŭvŭ, from rooroo, an insect.

Mŭha-Rŭt'hēē, from mŭhŭt, great, and rŭt'hŭ, a chariot.

Mŭha-Prémŭ, from mŭhŭt, great, and prémŭn, love.

Mŭha-Sénŭ, from mŭhŭt, great, and séna, soldier.

Mŭhatmŭ, from mŭhŭt, great, and atmŭn, spirit.

Mŭha-Vrŭtŭ; vrŭtŭ is a ceremony to be performed according to a vow.
Mŭha-Vyadhee, from mŭhŭt, great, and vyadhee, sickness.
Mŭha-Vidya, from mŭhŭt, great, and vidya, learning.
Mŭhéndrŭ, from mŭhŭt, great, and Indrŭ, the king of heaven.
Mŭhéshŭ, from mŭhŭt, great, and ēēshŭ, glorious.
Mŭhéshwŭrŭ, from mŭhŭt, great, and ēēshwŭrŭ, glorious.
Mŭhishŭ-Mŭrdinēē, from mŭhishŭ, a buffalo, and mŭrdŭ, to destroy.
Mŭhéshwŭrŭ, from mŭhŭt, great, and ēēshwŭrŭ, lord.
Mŭhŭttranŭ, from mŭhŭt, great, and tranŭ, salvation.
Mŭkshŭ, from mooch, to liberate.
Mŭkŭrŭ-Dwŭjŭ, from mŭkŭrŭ, a water animal, and dwŭjŭ, a flag.
Mŭllŭ, strong, from mŭl, to hold.
Mŭlŭgrahee, from mŭlŭ, filth, and grahin, receiving.
Mŭndodŭrēē, from mŭndŭ, small, and oodŭrŭ, the belly.
Mŭngŭlŭ-Chŭndika, from mŭngŭlŭ, good, and chŭndika, wrathful.
Mŭngŭlŭ-Varŭ, from mŭngŭlŭ, good, and varŭ, a day.
Mŭn-Mŭt'hŭ, from mŭnŭ, mind, and mŭnt, to grieve.
Mŭntrŭ, from mŭtr, to repeat in the mind.
Mŭntrŭ-Droomŭ, from mŭnŭn, to meditate, and droomŭ, a tree.
Mŭnŭsa, from mŭnŭs, mind.
Mŭnŭsijŭ, from mŭnŭ, mind, and jŭnŭ, birth.
Mŭnwŭntŭrŭ, from Mŭnoo, a sage, and ŭntŭrŭ, another, or a limit.
Mŭroot, from mree, to kill.
Mŭrŭipora, from mŭrŭ, a dead body, and poora, to burn.

N.

Nagantŭkŭ, from nagŭ, a serpent, and ŭntŭkŭ, the end.
Namŭ-Kŭrŭnŭ, from namŭn, a name, and kree, to make.

Narēē, from nŭrŭ, a man.
Nayika, from nee, to obtain.
Nēēlŭ-Pŭrvŭtŭ, from nēēlŭ, blue, and pŭrvŭtŭ, a mountain.
Nēētee, from nēē, to obtain.
Nēēlŭ, dark blue.
Nēēlŭ-Kŭntŭ, from nēēlŭ, dark blue, and kŭntŭ, the throat.
Nidanŭ, a first cause, from nee, *prep.* and da, to give.
Nidhee, from nee, *prep.* and dha, to place.
Nigrŭhŭ-St'hanŭ, nigrŭhŭ signifies disfavour, and st'hanŭ, place.
Nigŭmŭnŭ, a sure decision, from nee, *prep.* and gŭm to move.
Nimittŭ, a cause.
Nirakarŭ, from nir, *prep.* and akarŭ, form.
Nirnŭyŭ, from nir, *prep.* and nee, to obtain.
Nirooktŭ, from nir, *prep.* and ooktŭ, spoken.
Nirvanēē, from nirvanŭ, liberation.
Nisha-Pŭtee, from nisha, night, and pŭtee, lord.
Nishkrŭmŭnŭ, a going forth, from nir, *prep.* and krum, to step.
Nityŭ, constant, everlasting
Nityanŭndŭ, from nityŭ, constant, and anŭndŭ, joy.
Niyŭmŭ, a resolution.
Noiyayikŭ, a follower of the Nyayŭ philosophy.
Nouka-Khŭndŭ, from nouka, a boat, and khŭndŭ, a part.
Nree-Médhŭ, from nree, a man, and médhŭ, flesh.
Nrisinghŭ, from nree, a man, and singhŭ, a lion.
Nŭbhŭswŭt, from nŭbhŭs, the sky.
Nŭkshŭtréshŭ, from nŭkshŭtrŭ, a planet, and ēēshŭ, a lord.
Nŭlŭ-Danga, from nŭlŭ, a reed, and danga, a place.

Nŭlŭ-Chŭmpōō, from nŭlŭ, the name of a king, and chŭmpōō, a particular kind of composition in which the same subject is maintained in all the varieties of prose and verse.

Nŭmoochēē-Soodŭnŭ, a proper name joined to sōōd, to kill.

Nŭmŭskarŭ, a reverential mode of obeisance: from nŭmŭs, a bow, and kree, to make.

Nŭrŭ, man, from nree, to do right.

Nŭrmŭda, from nŭrmŭ, sport or entertainment, and da, to give.

Nŭrŭ-Singhŭ, from nŭrŭ, man, and singhŭ, excellent.

Nŭvŭ-Pŭtrika, from nŭvŭ, nine, and pŭtrŭ, leaves.

Nŭvŭ-Rŭtnŭ, from nŭvŭ, nine, and rŭtnŭ, a jewel.

Nyasŭ, a deposit, from nee, *prep.* and ŭs, to throw.

Nyayŭ, justice, from nee, *prep.* and ŭy, to move.

O.

Oodahŭrŭnŭ, from oot, a preposition indicating that the action has an upward direction, and ahŭrŭnŭ, a collecting.

Oochoishrŭva, from oochchois, great, and shroo, to hear.

Oodasēē; oot, *prep.* and asŭ, to sit.

Ooddéshŭ, from oot, *prep.* and déshŭ, to seek.

Oodŭyŭ, to arise, from oot, *prep.* and ŭyŭ, to go.

Oodgata, from oot, *prep.* and goi, to sing.

Oogrŭ-Chŭnda, from oogrŭ, fear-exciting, and chŭndŭ, wrathful.

Oindrŭ-Dŭdhee, from Indrŭ, and dŭdhee, curds.

Oojjŭlŭ-Nēēlmŭnee, from oojjŭlŭ, splendour, nēēlŭ, blue, and mŭnee, a jewel.

Ooktŭ, spoken, from vŭch, to speak.

Oopangŭ, from oopu, a preposition importing resemblance in an inferior degree, and ŭngŭ, a part.

Oopasŭnŭ, from oopŭ, and ŭs, to throw, preceded by the *prep.* a.

Oopŭ-Patŭkŭ, from oopŭ, *prep.* and pŭt, to throw down.

Oopŭcharŭ-Chŭlŭ, from oopŭ, *prep.* chŭrŭ, to move, and chŭlŭ, a pretence.

Oopŭnŭyŭ, from oopŭ, and n̤cē, to take.

Oopŭnŭyŭnŭ, from oopŭ, and nŭyŭnŭ, an obtaining.

Oopŭpŭtee, from oopŭ, and pŭtee, lord.

Oopŭrŭtee, from oopŭ, and rŭm, to play.

Oopŭsŭngharŭ, from oopŭ, and sŭngharŭ, destruction.

Oordhŭ-Vahoo, from ōōrdhŭ, high, and vahoo, arm.

Oosba-Hŭrŭnŭ; hŭrŭnŭ means stealing.

Ooshmŭpa, from ooshmun, heat, and pa, to drink.

Oshŭdhēēshŭ, from oshŭdhee, medicine, and ēēshŭ, a lord.

Ootŭt'hyŭ, from oot, *prep.* and tŭt'hyŭ, just.

P.

Pachŭkŭ, he who cooks; from pŭch, to cook.

Pakŭ-Shasŭnŭ, from pakŭ, a giant, and shas to govern.

Parijatŭ-Hŭrunŭ, from parijatŭ, a particular flower, and hŭrŭnŭ, to steal.

Parvŭtēē, the daughter of pŭrvŭtŭ, a mountain.

Pat'hŭkŭ, he who reads, from pŭt'h, to read.

Patŭnŭ, from pŭt, to throw down.

Patŭnjŭlŭ, from the sage Pŭtŭnjŭlee; which word is made up of pŭt, to throw down, and ŭnjŭlee, joined hands. This conjunction teaches us, that people fell before him for instruction with joined hands.

Pēētamvŭrŭ, from pēētŭ, yellow, and umbŭrŭ, cloth.

Phŭlŭhŭrēē, from phŭlŭ, fruit, and rhee, to steal.

Phŭlŭ, fruit.

Pingŭlŭ, variegated.

Pingŭlŭ-Nagŭ, from pingŭlŭ, brownish yellow, and nagŭ, a serpent.

Pita-Mŭhŭ, from pitree, father, and mŭhŭt, great.

Pitree-Médhŭ, from pitree, forefathers, and medhŭ, flesh.

Poita, from oopŭ, and vēētŭ, pure.

Pōōja, from pōōjŭ, to honour or serve.

Pōōjŭkŭ, a worshipper.

Poondŭrēēkakshŭ, from poondŭrēēkŭ, a water-lily, and ŭkshee, an eye.

Pooranŭ, from pree, to fill.

Pooree, a house, a palace.

Poornabhishékŭ, from poornŭ, and ŭbhishékŭ, to anoint.

Poornabhishiktŭ, from poornŭ, full, and ŭbhishiktŭ, anointed.

Poorohitŭ, from poorŭs, to go before, and hitŭ, good.

Pooroohōōtŭ, from pooroo, fulness, and hōō, to call.

Poorooshŭ, a male, from pree, to fill or nourish.

Poorŭ, a town.

Poorŭndŭrŭ, from poorŭ, a house, and dree, to cut.

Poorŭshchŭrŭnŭ, from poorŭ, before, and chŭrŭnŭ, practice.

Pooranŭ, old.

Pooshkŭrŭ-Shantee, from pooshkŭrŭ, the evil fortune attending a person who shall die when an unlucky day, an unlucky lunar day, and an evil planet all unite, and shantee, to pacify or produce peace.

Poorvŭvŭt, from poorvŭ, a cause, and vŭt.

Pooshpavŭlee, from pooshpŭ, a flower, and avŭlee, a row.

Pooshpŭ-Dhŭnwa, from pooshpŭ, a flower, and dhŭnwŭ, a bow.

Pooshpŭkŭ, from pooshp, to expand.

Pooshtee, from poosh, to cherish.

Pooshŭnŭ, from poosh, to cherish.

Pootŭna-Bŭdhŭ; bŭdhŭ means to kill.

Poŭranik, a follower of the pooranŭs.
Prajapŭtyŭ, the work of a prŭjapŭtee.
Pranayamŭ, from pranŭ, life, and ayamŭ, a coming.
Pramanikŭ, from prŭmanŭ, proof.
Pranŭ-Nirodhŭ, from pranŭ, life, and nirodhŭ, to stop.
Pratŭ-Kalŭ, from pratŭr, morning, and kalŭ, time.
Prétŭ-raj; prétŭ is a ghost, and raj signifies raja.
Prit'hivēē, from Prithoo, a king who first formed towns, raised the arts, &c.
Prityahŭrŭ, from prŭtee, a preposition indicating that the action is returned or reflected, and ahŭrŭ, to take.
Prŭbhŭngjŭnŭ, from prŭ, *prep.* and bhŭnjŭ, to break.
Prŭchŭnda, from prŭ, *prep.* and chŭndŭ, wrathful.
Prŭdhanŭ, chief.
Prŭdyoomnŭ, from prŭ, *prep.* and dyoomnŭ, riches.
Prŭjapŭtee, from prŭja, subjects, and pŭtee, a lord.
Prŭja-Yagŭ, from prŭja, subjects, and yagŭ, a sacrifice.
Prŭkashŭ; kashŭ means light.
Prŭkritee, from prŭ, *prep.* and kree, to do.
Prŭlhadŭ, from prŭ, *prep.* and alhadŭ, joy.
Prŭlŭyŭ, from lēē, to absorb.
Prŭmanŭ, from prŭ, *prep.* and ma, to measure.
Prŭméyŭ, the subject known, from prŭ, *prep.* and ma, to measure.
Prŭmŭtee, from prŭ, *prep.* and mŭtee, understanding.
Prŭstavinēē, from prŭ, *prep.* and stoo, to praise.
Prŭtigna, from prŭtee, and gna, to know.
Prŭtŭkshŭ, from prŭtee, *prep.* and ŭkshee, the eye.
Prŭyojŭnŭ, from prŭ, a preposition which adds intensity to the meaning, and yooj, to join.
Pŭdart'hŭ, from pŭdŭ, a word, and ŭrt'hŭ, an object.
Pŭdmalŭya, from pŭdmŭ, the water-lily, and alŭyŭ, residence.

Pŭdmŭ-Nabhŭ, from pŭdmŭ, a water-lily, and nabhee, the navel.

Pŭdmŭ-Prŭbhoo, from pŭdmŭ, a water-lily, and prŭbhoo, a lord.

Pŭdyavŭlee, from pŭdya, prose, and avŭlee, a row, or range.

Pŭdŭng, from pŭdŭ, a place.

Pŭddhŭtee, a road, from pŭdŭ, the foot, and hŭn, to smite.

Pŭkshŭdhŭrŭ-Mishrŭ, from pŭkshŭ, a lunar half month, and dhŭrŭ, to hold.

Pŭnchangŭ, from pŭnchŭn, five, and ŭngŭ, the body.

Pŭnchŭkŭ, from pŭnchŭn, five.

Pŭnchŭ-Chōōra, from pŭnchŭ, five, or much, and chōōra, a crest.

Pŭnchŭmēē-Vrŭtŭ, from pŭnchŭ, five, and vrŭtŭ, the ceremonies connected with a vow.

Pŭnchŭ-Rŭtnu, from pŭnchŭ, five, and rŭtnŭ, a precious stone.

Pŭnchŭshŭrŭ, from pŭnchŭ, five, and shŭrŭ, an arrow.

Pŭnchanŭnŭ, from pŭnchŭ, five, and anŭnŭ, face.

Pŭnjab, from pŭnchŭ, five, and ap, water.

Pŭnnŭgashŭnŭ, from pŭnnŭgu, a serpent, and ŭshŭ, to eat.

Pŭnt'hēē, from pŭt'hŭ, a way.

Pŭrivrittee, from pŭree, *prep.* and vrittee, existence.

Pŭrŭm-Eshwŭrŭ, from pŭrŭm, excellent, and ēēshwŭrŭ, God, or simply, the glorious.

Pŭrŭmanŭndŭ, from pŭrŭmŭ, excellent, and anŭndŭ, joy.

Pŭrŭmart'hŭ, from pŭrŭmŭ, excellent, and ŭrt'hŭ, an object.

Pŭrŭm-Hŭngshŭ, from pŭrŭm, excellent, and ŭngshŭ, a goose.

Pŭrŭshoo-Ramŭ; pŭrŭshoo, a weapon.
Pŭvŭnŭ, from poo, to purify.

R.

Radha, the favourite mistress of Krishnŭ, from radh, to accomplish.
Radha-Vŭllŭbhŭ; vŭllŭbhŭ, beloved.
Ragŭ, passion, from rŭnj, to colour.
Raja, light.
Raj-tŭrŭnginēē, from rajŭn, a king, and tŭrŭnginēē, a river.
Rajŭ-Pootŭ, from rajŭn, a king, and pootrŭ, a son.
Rajŭ-Yogŭ, from rajŭn, a king, and yogŭ, abstraction.
Rajŭraj, king of kings.
Rajŭ-Rajéshwŭrēē, from rajŭ-raj, king of kings, and ēēshwŭrēē, a goddess.
Rajŭrshee, from rajŭn, a king, and rishee, a sage.
Rajŭ-sōōyŭ, from rajŭn, a king, and sōō, birth.
Ramŭ, from rŭm, play, or to please.
Ramayŭnŭ, from Ramŭ, and ŭyŭnŭ, to go.
Ramŭ-Shŭrŭnŭ-Palŭ, from Ramŭ-Shŭrŭnŭ, and palŭ, a title.
Rarhēēyŭ, from Rarhŭ, a country.
Rasŭ-Mŭnchŭnŭ; mŭnchŭ, a stage.
Ravŭnŭ, from roo, to kill.
Rhishēēkéshŭ, from rhishēēkŭ, the organs, an ēēshŭ, a lord.
Rig-Védŭ, from rich, an incantation, and védŭ, from vid, knowledge.
Rishŭbhŭ-Dévŭ; rishŭbhŭ signifies excellent.
Rishyadee-nyasŭ, from rishee, a sage, adee, the first, and nyasŭ, to place.
Rishyŭ-Shringŭ, from rishyŭ, a deer, and shringŭ, horns.
Ritoopŭrnŭ, from ritoo, a season, and pŭrnŭ, a leaf.

Ritoo-Yagŭ, from ritoo, season, and yŭjŭ, worship with sacrifices.

Rochŭnŭ, from rooch, love.

Roodrakshŭ, from Roodrŭ, a name of Shivŭ, and ŭkshŭ, an eye.

Roodrŭ, from rood, to cry.

Rookminēē, from Rookmŭ (gold), the name of a king.

Rŭjo-goonŭ, from rŭnj, colour, or love, and goonŭ, a quality.

Rŭjŭ, dust, from rŭnj, to colour.

Rŭjŭkŭ, from rŭnj, to colour.

Rŭkshitŭ, preserved, from rŭkshŭ, to preserve.

Rŭkshogŭnŭ-Bhojŭnŭ; bhojŭnŭ, to eat.

Rŭktŭ-vēējŭ, from rŭktŭ, blood, and vēējŭ, seed.

Rŭsŭ, a savour.

Rŭt'hŭ-Yootŭpŭ-Yootŭpŭ, from rut'hŭ, a chariot, and yootŭpŭ, a chief; repeated, it signifies chief of chiefs.

Rŭtŭntēē, from rŭt, to speak.

Rŭtēē, from rŭm, to play.

Rŭtee-Pŭtee, from Rŭtee, the name of the wife of Cupid, and pŭtee, a lord.

S.

Sadhyŭ, from sadh, to perfect.

Sagnikŭ, from sŭ, with, and ŭgnee, fire.

Sahéb, a title of respect.

Samanyŭtodrishtŭng, from Samanyŭ, equal, and drishtŭ, seen.

Śankhyŭ, a sect of philosophers, from sŭnkhya, clear knowledge.

Sarvŭ-bhoŭmŭ, from sŭrvŭ, all, and bhōōmee, land.

Sarŭ, the essence of any thing, from sree, to go.

Séna, an army.

Sévŭkŭ, from sévŭ, to serve.

Sēēmŭntonnŭyŭnŭ, from simŭntŭ, the place on the head where the hair divides, and oonnŭyŭnŭ, a raising up.*

Shakha, a branch, from shakh, to overspread.

Shaktabhishékŭ, from shaktŭ, a worshipper of the divine energy, and ŭbhishékŭ, to anoint.

Shaktŭ, from shŭktee, energy.

Shantee, from shŭm, quiet.

Shantee-Poorŭ, from shantee, peace, and poorŭ, a town.

Sharŭdēēya, from shŭrŭdŭ, the clear sky, season.

Shastrŭ, from shas, to rule.

Shēētŭla, cold.

Shéshŭvŭt, from shéshŭ, the end.

Shēētŭlŭ-patēē, from shēētŭlŭ, cold, and patee, a mat, from pŭt, to move.

Shikh, from shishyŭ, a disciple.

Shikhēē-Vahŭnŭ, from shikhēē, the name of a peacock, and vahŭnŭ, a vehicle.

Shiksha, to learn.

Shilpŭ, an art.

Shira, a fibre.

Shiromŭnee, from shirŭs the head, and mŭnee, a jewel.

Shishoo-Palŭ-Bŭdhŭ; bŭdhŭ signifies to kill.

Shivopakhyanŭ, from Shivŭ, oopŭ, *prep.* and akhyanŭ, to speak.

Shivŭ, the good.

Shmŭshanŭ-Kalēē, from shmŭshanŭ, a cemetery.

Shoilŭ, from shila, a stone.

Shoivacharēē, from Shivŭ, and acharin, practice.

Shoochee, the pure, from shooch, to purify.

Shooddhee, pure.

* During the marriage ceremony, the bridegroom first pulls the veil over the face of the bride, and then turning it up again draws a line with red lead down the centre of her forehead. To this ceremony this word alludes.

Shooklŭ-Vŭrnŭ, from shooklŭ, white, and vŭrnŭ, colour.
Shōōlŭ, a weapon.
Shōōlinēē, from shŭlŭ, a lance.
Shōōnyŭ-Vadēē, from shōōnyŭ, vacuum, and vadēē, a speaker.
Shoshŭnŭ, from shoosh, to dry.
Shraddhŭ, from shrŭddha, firm faith.
Shrēē-Shoilŭ, from shrēē, excellent, and shoilŭ, a mountain.
Shrēē-Vidya, from shrēē, excellent, and vidya, knowledge.
Shrēē-Kŭnt'hŭ, from shrēē, excellent, and kŭntŭ, the throat.
Shrēē, a title which signifies excellence or greatness.
Shrēē-Ramŭ-Poorŭ, from shrēē, excellent, Ramŭ, the name of a god, and poorŭ, town.
Shrootŭ, what has been heard, from shroo, to hear.
Shroutŭ, from shrootee, the védŭ.
Shrota, from shroo, to hear.
Shrotriyŭ, from shrootŭ, the védŭ.
Shrŭddha, firm faith, from shrŭt, faith, and dha, to hold.
Shŭbdŭ, sound.
Shŭktee, from shŭk, to be able.
Shŭktee-Dhŭrŭ, from shŭktee, an iron spear, and dhŭrŭ, to hold.
Shŭmbararee, from Shŭmbŭrŭ, a giant, and ŭree, an enemy.
Shŭmŭnŭ, from shum, equal.
Shŭnkŭ-Vŭnik, from shŭnkŭ, a shell, and vŭnik, a tradesman.
Shŭnkŭrŭ, from shŭng, good, and kree, to do.
Shŭranŭnŭ, from shŭsh, six, and anŭnŭ, face.
Shŭrēērŭ, from shrēē, injure.
Shŭst'hēē, she who is worshipped on the sixth (shŭsht'hŭ) day.

Shŭtŭ-Rōōpa, from shŭtŭ, an hundred, and rōōpa, form.
Shŭtrŭghnŭ, from shŭtrōō, an enemy, and hŭn, to kill.
Shŭtŭmŭnyoo, from shŭtŭ, a hundred, and mŭnyoo, a sacrifice.
Shŭtŭkŭ, a hundred.
Shŭtŭ-Dwēēpŭ, from shŭtŭ, a hundred, and Dwēēpŭ, an island.
Shŭvŭ-Sadhŭnŭ, from shŭvŭ, a dead body, and sadhŭnŭ, to perfect.
Shwétŭ, white,
Shwétŭ-Giree, from shwétŭ, white, and giree, a mountain.
Shwŭsŭnŭ, from shwŭs, to go.
Shyama, black.
Siddhantacharēē, from siddhantŭ, ascertained, and acharin, practice.
Siddhéshwŭrēē, from siddhŭ, to perfect, and ēēshwŭrēē, a goddess.
Siddhee, from sidh, perfect.
Siddhŭ, to perfect.
Sindhŭkatēē, from sindhŭ, to cut a passage, and krit, to cut.
Siddhŭ-mŭntrŭ, from sidhŭ, accomplished, and mŭntrŭ, an incantation.
Siddhantŭ, from siddhŭ, proved, and ŭntŭ, end.
Singhŭ, a lion, from hings, to injure.
Singhŭ-Vahinēē, from singhŭ, a lion, and vŭh, a vehicle.
Smŭrŭ, from smree, to remember.
Smŭrŭ-Hŭrŭ, from smŭrŭ, Cupid, and rhee, to destroy.
Snanŭ, from sna, to purify.
Soivyŭ, the disciples of Shivŭ.
Soinghikéyŭ, the son of Singhika.
Soobhŭdra, from soo, beautiful, and bhŭdra, good.
Soodhangshoo, from shoodha, the water of life, and ŭngshoo, rays of light.

Soodhanidhee, from soodha, the water of life, and nidhee, a treasure.

Sookhŭ-Mŭyŭ, from sookhŭ, happiness, and mŭyŭ, fulness.

Soogrēēvŭ, from soo, beautiful, and grēēva, the back of the neck.

Sōōksmŭ, very small.

Soomalēē, from soo, good, and mala, a necklace.

Sooméroo, from soo, good, and méroo, a boundary mark.

Soondŭrŭ, beautiful.

Soopŭdmŭ, from soo, good, and pŭdmŭ, a water-lily.

Soopŭrnŭ, from soo, good, and pŭrnŭ, a leaf.

Sooracharyŭ, from soorŭ, the gods, and acharyŭ, a teacher.

Sōōrpŭ-Nŭkha, from sōōrpŭ, a hand winnowing fan, and nŭkhŭ, the finger nails.

Soorŭ-Pŭtee, from soorŭ, the gods, and pŭtee, lord.

Sōōtrŭ, to stitch.

Sōōtrŭdharŭ, from sōōtrŭ, a cord, and dhree, to hold.

Soovŭrnŭ Vŭnik, from soovŭrnŭ, gold, and vŭnik, a tradesman.

Soŭmyŭ, the son of Somŭ.

Sourŭ, the disciples of Sōōryŭ.

Spŭrshŭnŭ, from sprish, to touch.

St'hanoo, from st'ha, to stay.

Sŭdanŭndŭ, from sŭda, always, and anŭndŭ, joy.

Sŭd-Gopŭ, from sŭt, good, and gop, cow-keeper.

Sŭdŭshyŭ, by standers at a council, whose business it is to notice and correct mistakes.

Sŭgŭrŭ, from sŭ, with, and gŭrŭ, poison.

Sŭhoktee, from sŭhŭ, with, and ooktee, a word.

Sŭhŭsrangshoo, from sŭhŭsrŭ, a thousand, and ŭngshoo, rays of light.

Sŭhŭsrakshŭ, from sŭhŭsrŭ, a thousand, and ŭkshee, the eye.

Sŭmadhee, from sŭng, *prep.* and adhanŭ, a receptacle.
Sŭmasoktee, from sŭmasŭ, to compound, and ooktee, a word.
Sŭmŭvŭrttēē, from sŭmŭ, equal, and vrit, presence.
Sŭnjēēvŭnēē, from sŭng, *prep.* and jiv, life.
Sŭngkshiptŭ-Sarŭ, from sŭngkshiptŭ, abridged, and sarŭ, essence.
Sŭngyŭmŭ, sŭng, *prep.* and yŭm, to cease.
Sŭngskarŭ, from sŭng, *prep.* and kree, to do.
Sŭngskritŭ, from sŭng, *prep.* and kree, to do.
Sŭndhya, from sŭng, *prep.* and dhoi, to remember.
Sŭngkēērtŭnŭ, from sŭng, *prep.* and kēērtŭnŭ, to speak aloud.
Sŭnghita, from sŭng, *prep.* and hitŭ, to collect.
Sŭnkēērnŭ, from sŭng, *prep.* and kēērnŭ, thrown about.
Sŭnkrŭndŭnŭ, from sŭng, *prep.* and krŭndŭnŭ, to cry.
Sŭnyasēē, from sŭng, *prep.* and nyasŭ, to renounce.
Sŭptŭrshee, from sŭptŭ, seven, and rishee, a sage.
Sŭptashwŭ, from sŭptŭ, seven, and ŭshwŭ, a horse.
Sŭptŭswŭra, from sŭptŭ, seven, and swŭrŭ, sound.
Sŭrpŭgnŭ, from sŭrpŭ, a serpent, and hŭn, to destroy.
Sŭrvŭ-Bhōōtŭ-kshŭyŭ, from sŭrvŭ, all, bhōōtŭ, souls, and kshee, a decay.
Sŭrvvŭ, all.
Sŭrvvŭ-Dŭkshinŭ, from sŭrvvŭ, all, and dŭkshina, a fee at dismission.
Sŭrvvŭ-Mŭngŭlŭ, from sŭrvŭ, all, and mŭngŭlŭ, good.
Sŭtēēkŭ, from sŭ, substituted for sŭhŭ, with, and tēēka, a commentary.
Sŭtprŭtipŭkshŭ, from sut, right, and prŭtipŭkshŭ, an enemy.
Sŭt-kŭrmŭ, from sŭt, good, and kŭrmŭn, to work.
Sŭtwŭ-goonŭ, from sŭtwŭ, good, and goonŭ, quality
Sŭtēē, from sŭt, pure.
Sŭtyŭ-Narayŭnŭ, from sŭtyŭ, true, and Narayŭnŭ.

Sŭtyŭ-jit, from sŭtyŭ, true, and jee, to conquer.
Sŭtyŭ-yoogŭ, from sŭtyŭ, true, and yoogŭ, a definite time.
Sŭvŭrna, from sŭ, one, and vŭrnŭ, kind.
Sŭvyŭbhicharŭ, from sŭhŭ, with, and vyŭbhicharŭ, wrong practice.
Swaha, presentment of oblations.
Swŭrnŭkarŭ, from swŭrnŭ, gold, and kree, to make.
Swŭryogŭ, from swŭr, heaven, and yogŭ, a sacrifice.
Swayŭm-bhoovŭ, from swŭyŭng, itself, and bhōō, existence.
Swŭdha, presentment of oblations.
Swŭmbhoo, from shŭng, prosperity, and bhōō, existence.
Swŭrbhanoo, from swŭr, heaven, and bha, light.

T.

Tamisrŭ, the hell of darkness, from tŭmisrŭ, darkness.
Tarŭkéshwŭrŭ, from tarŭkŭ, a saviour, and ēēshwŭrŭ, a god.
Tarŭkŭ-jit, from Tarŭkŭ, and jee, victory.
Téjomŭyŭ, from téjŭs, glory, and mŭyŭ, fulness.
Téjŭ, glory, from tij, to sharpen.
Tēēka, from tēēk, to judge.
Téjŭsh-Chŭndrŭ, from téjŭs, glory, and chŭndrŭ, the moon.
T'hakoorŭ, honourable.
T'hakooranēē, from t'hakoorŭ, a lord.
Tilottŭma, from tilŭ, dark spots on the skin, and oottŭmŭ, excellent.
Toijŭsŭ, from téjŭs, brightness.
Toilŭkarŭ, from tilŭ, oil, and kree, to make.
Toorashat, a name of Indrŭ.
Toostēē, from toosh, to please.

Tréta*-Yoogŭ, from tree, three, and yoogŭ, a definite period of time.

Trikōōtŭ, from tree, three, and kōōtŭ, a mountain peak.

Tripoorantŭkŭ, from tree, three, poorŭ, a house, and ŭntŭkŭ, a destroyer.

Tripoora, from tree, three, and poorŭ, a town.

Tripoora-Soondŭrēē; soondŭrēē, beautiful.

Trishikhŭ, for tree, three, and shikha, the ascending flame.

Trivénēē, from tree, three, and vénēē, a stream.

Tŭmŭ-goonŭ, from tŭmŭs, darkness, and goonŭ, quality.

Tŭmŭ, from tŭmŭs, darkness.

Tŭnmatrŭ, from tŭt, that, and matra, only.

Tŭntrŭ, from tŭntrŭ, to hold.

Tŭpŭsya, from tŭpŭs, religious austerities.

Tŭptŭ-Shōōrmee, from tŭptŭ, hot, and shōōrmee, an image of iron.

Tŭrkalŭnkarŭ, from tŭrkŭ, the name of the nyanŭ dŭrshŭnŭ, and ŭlŭnkarŭ, an ornament.

Tŭrkŭ, from tŭrkŭ, to infer.

Tŭrŭnee, from tree, to save.

Tŭrpŭnŭ, from trip, *to satisfy.*

Tŭrŭnginēē; tŭrŭngŭ *signifies the swell of water.*

Tŭtee, from tŭnŭ, particulars.

Tŭttwŭ, from tŭt, that, truth.

Twŭrita, from twŭrŭ, quickly.

U.

Ubhivadŭnŭ, to bow, from ŭbhee, *prep.* and vŭd, to salute.

Ŭbŭstoo, from ŭ, *priv.* and bŭstoo, a thing.

* The four yoogŭs are numbered according to the quantity of religion in each; thus the sŭtyŭ has four parts, the tréta, three, the dwapŭrŭ, two, and the kŭlee, one.

Ŭbhŭyŭ-Chŭrŭnŭ, from ŭ, bhŭyŭ, fear, and chŭrŭnŭ, feet.
Ŭbjŭ, from ŭp, water, and jŭnŭ, birth.
Ŭbjŭ-Yonee, from ŭbjŭ, the water-lily, and yonee, a birth-place, as water is the birth-place of fish.
Ŭbyŭngŭ, from ŭ, and byŭngŭ, crooked.
Ŭchyootŭ, from ŭ, and chyootŭ, to ooze.
Ŭdbhootŭ, wonderful.
Ŭdhikarēē, from ŭdhee, *prep.* and kree, to do.
Ŭdhyatmŭ, from ŭdhee, *prep.* and atmun, spirit.
Ŭdwoitŭ, from ŭ, and dwee, two.
Ŭdwitēēyŭ, from ŭ, *priv.* and dwitēēyŭ, the second.
Ŭdwŭyanŭndŭ, from ŭ, *priv.* dwoi, two, and anŭndŭ, joy.
Ŭghorŭ-Pŭnt'hēēs, from Ŭghorŭ, a name of Shivŭ, and pŭnt'hŭ, a way.
Ŭgnibhōō, from ŭgnee, fire, and bhōō, existence.
Ŭgnanŭ, from ŭ, *priv.* and gnanŭ, knowledge.
Ŭgnihotree, from ŭgnee, fire, and hotree, a sacrificial priest.
Ŭgnishtomŭ, from ŭgnee, fire, and stoo, praise.
Ŭgrŭ-Dwēēpŭ, from ŭgrŭ, before, and dwēēpŭ, an island.
Ŭgrŭdanēē, from ŭgrŭ, before, and da, to give.
Ŭjitŭ, from ŭ, and jitŭ, victory.
Ŭjitŭ-Nat'hŭ, from ŭjitŭ, and nat'hŭ, lord.
Ŭkalēē, a follower of the Ŭkalŭ Poorooshŭ.
Ŭkalŭ-Poorooshŭ, the being who is not subject to time, from ŭkalŭ, without time, and poorooshŭ, a male.
Ŭkroorŭ-Sŭngbadŭ, from ŭ, *priv.* krōōrŭ, cruel, and sŭngbadŭ, a report.
Ŭkshŭyŭ, from ŭ, and kshee, to decay.
Ŭlŭkanŭnda, from ŭlŭkŭ, light, and anŭndŭ, joy.
Ŭlŭnkarŭ, from ŭlŭng, proper, and kree, to do.
Ŭmritŭ-Sŭrŭ, from ŭmritŭ, the water of life, and sŭrŭs, a pool.

Ŭmŭravŭtēē, from ŭmŭrŭ, immortal.
Ŭmvoodŭ, from ŭmvoo, water, and da, to give.
Ŭnadee, from ŭ, and adee, first.
Ŭnadya, from ŭn, and adya, beginning.
Ŭndhŭ-Kōōpŭ, from ŭndhŭ, dark, and kōōpŭ, a well.
Ŭngŭ, members, or body.
Ŭngŭ-nyasŭ, from ŭngŭ, the body, and nyasŭ, placing.
Ŭngshooman, from ŭngshoo, glory.
Ŭnjŭnŭ, a black powder applied to the eye-lids.
Unnŭda-Kŭlpŭ, from ŭnnŭ, food, da, to give, and kilp, to e able or capable.
Ŭnimittŭ, from ŭ, *priv.* and nimittŭ, a cause.
Ŭnnŭ-Pōōrna, from ŭnnŭ, food, and pōōrnŭ, full.
Ŭnnŭmŭyŭ, from ŭnnŭ, food.
Ŭnnŭ-Prashŭnŭ, from ŭnnŭ, food, and prashŭnŭ, feeding.
Ŭnoo-Patŭkŭ, from ŭnoo, small, and patŭkŭ, sin.
Ŭnŭngŭ, from ŭ, and ŭngŭ, body.
Ŭntŭkŭ, from ŭntŭ, the end, and kree, to do.
Ŭnŭntŭ, from ŭ, and ŭntŭ, the end.
Unŭnyŭjŭ, from ŭ, ŭnyŭ, other, and jŭnŭ, to be born.
Ŭpatrēē-Kŭrŭnŭ, from ŭ, patrŭ, a worthy person, and kree, to do.
Ŭpōōrvŭta, from ŭ, *priv.* and poorvŭ, unprecedented.
Ŭp-Pŭtee, from ŭp, water, and pŭtee, a lord.
Ŭprŭdhanŭ, from ŭ, *priv.* and prŭdhanŭ, chief.
Ŭpsŭra, from ŭp, water, and sree, to go.
Ŭpŭnhootee, from ŭpŭ, *prep.* and knoo, to steal.
Ŭpŭrajita, from ŭ, and purajita, to conquer.
Ŭpŭra-Vŭrtŭnŭ, from, ŭ, pŭra, *prep.* and avŭrtŭnŭ, to go in a circle.
Ŭpŭrna, from ŭ, and pŭrnŭ, leaves.
Ŭrdhŭ-Narishwŭrŭ, from ŭrdhŭ, half, naree, woman, and ēēshwŭrŭ, a god.

Ŭrdhŭ-Rŭt'hēē, from ŭrdhŭ, half, and rut'hēē, a charioteer.

Ŭrdhŭ-shlokŭ, from ŭrdhŭ, half, and shlokŭ, a verse.

Ŭroonŭ, the dawn.

Ŭrt'hŭbhédŭ, from ŭrthŭ, meaning, and bhédŭ, separation.

Ŭrŭndhŭna, from ŭ, and rŭndhŭnŭ, to cook.

Ŭshoka, from ŭ, and shooch, sorrow.

Ŭshtŭ-Vŭsoo, from ŭshtŭ, eight, and Vŭsoo, a sort of gods.

Ŭshtŭ-Vŭkrŭ, from ŭshtŭ, eight, and vŭkrŭ, crooked.

Ŭsee-Pŭtrŭ-Vŭnŭ, from ŭsee, a scymetar, pŭtrŭ, leaves, and vŭnŭ, forest.

Ŭshwŭ-sénŭ, from ŭshwŭ, a horse, and séna, a soldier.

Ŭshwinēē-Koomarŭ, from ŭshwinēē, a mare, and koomarŭ, a child.

Ŭshwŭmédhŭ, from ŭshwŭ, a horse, and médhŭ, flesh.

Ŭsiddhee, from ŭ, *priv.* and siddhee, completion.

Ŭsoorŭ, from ŭ, *priv.* and sōōrŭ, a name applied to the gods.

Ŭshtŭ, eight.

Ŭstŭngŭ, from ŭstŭn, eight, and ŭngŭ, the body.

Ŭsŭmprŭgnatŭ, from ŭ, *priv.* and sŭmprŭgnatŭ, completely informed.

Ŭsŭt, from ŭ, *priv.* and sŭt, entity.

Ŭtee-Patŭkŭ, from ŭtee, excessive, and patŭkŭ, sin.

Ŭtee-Rŭt'hēē, from ŭtee, very great, and rŭt'hēē, a charioteer.

Ŭtikayŭ, from ŭtee, great, and kayŭ, the body.

Ŭtiratrŭ, from ŭtee, beyond, and ratrēē, night.

Ŭtishŭyoktee, from ŭtishŭyŭ, exceeding, and ooktee, a word.

Ŭtit'hee, from ŭt, to move perpetually; a guest, a stranger.

Ŭvŭdhōōtŭ, from ŭvŭ, *prep.* and dhōō, to renounce.
Ŭvŭtarŭ, from ŭvŭ, to descend, and tree, to save.
Ŭvŭtŭ-Nirodhŭnŭ, from ŭvŭtŭ, a hole in the ground, and niroodh, to close.
Ŭyodhya, from ŭ, and yoodh, war.
Ŭyŭnŭ, from ŭyŭ, to move.

V.

Vachŭspŭtee, from vach, a word, and pŭtee, a lord.
Vagvadinēē, from vach, a word, and vŭdŭ, to speak.
Vak-Chŭlŭ, from vak, a word, and chŭlŭ, to deceive.
Vakya-Vŭlēē, from vakyŭ, a word, and avŭlēē, a row.
Valmēēkee, from vŭlmēēku, a kind of ants.
Valŭ-Gopalŭ, from valŭ, a child, go, cow, and palŭ, to cherish.
Vamacharēē, from vam, the left hand, and acharin, practice
Vamŭnŭ; little.
Vanŭ-Prŭst'hŭ, from vŭnŭ, a forest, and prŭst'ha, to go.
Varoonēē, from Vŭroonŭ, a constellation.
Vastoo-Poorooshŭ, from vastoo, a house, and poorooshŭ, male.
Vasŭvŭ-Dŭtta, from Vasŭvŭ, a name of Indrŭ, and dŭttŭ, given.
Vasŭvŭ-Pōōjyŭ, from Vasŭvŭ, a name of Indrŭ, and pooj, worship.
Vayoo, from va, to go.
Védacharēē, from védŭ, and acharin, practice.
Védantēē, he who follows the védantŭ.
Védantŭ, the end or last part of the védŭ.
Védŭ, from vid, knowledge.
Vēējŭ-Mŭntrŭ, from vēējŭ, seed, and mŭntrŭ, an incantation.
Vēējŭ-Gŭnitŭ, from vēējŭ, a seed, and gŭnitŭ, a calculation.

Vēērŭ-Singhŭ, from vēērŭ, strength, and singhŭ, excellent.

Vēērŭ-Bhōōmee, from vēērŭ, the strong, and bhōōmee, land.

Vēērŭ-vahoo, from vēērŭ, strength, and vahoo, the arm.

Vēētihotrŭ, from vēētŭ, to place, and hotrŭ, sacrificial things.

Vibhavŭnŭ, from vee, *prep.* and bhavŭnŭ, thoughtfulness.

Vibhēēshŭnŭ, from bhēēsh, terrific.

Vibhoo, from vee, *prep.* and bhŏō, birth.

Vichitrŭvēēryŭ, from vichitrŭ, variegated, and vēēryŭ, semen.

Vidhee, command, from vidh, to legislate.

Vidyadhŭrŭ, from vidya, learning, and dhree, to hold.

Vidwŭnmodŭ-Tŭrŭngineē, from vidwŭt, a learned man, modŭ, pleasure, and tŭrŭngŭ, a wave.

Vidhoontoodŭ, from vidhoo, the moon, and tood, to bite.

Vidya-Pŭtee, from vidya, learning, and putee, lord.

Vijŭya, from vee, *prep.* and jee, to overcome.

Vikrŭm-Adityŭ, from vikrŭmŭ, power, and adityŭ, a name given to the sun.

Vikŭrttŭnŭ, from vee, *prep.* and kŭrtŭnŭ, to cut.

Vilwŭ-Rōōpa, from vilwŭ, a fruit, and rōōpŭ, form.

Vimŭla, from vee, *prep.* and mŭlŭ, filth.

Vindhyŭ-Vasinēē; vindhyŭ, the name of a mountain, and vŭsŭ, to reside.

Viratŭ, great, from vee, *prep.* and raj, light.

Viroodhŭ, from vee, *prep.* and roodh, to prevent.

Vishnoo, from vish, to overspread.

Vishwatma, from vishwŭ, all, and atmŭn, spirit.

Vishŭyŭ, an object.

Vishwŭ-Kŭrma, from vishwŭ, the world, and kŭrmŭ, work.

Vishwŭksénŭ, from vishoo, on four sides, ŭnch, to go, and séna, a soldier.

Vishwŭmbhŭrŭ, from vishwŭ, the world, and bhree, to cherish.

Vishwŭ-Mitrŭ, from vishwŭ, the world, and ŭmitrŭ, not a friend.

Vishwŭ-Jatŭ, from vishwŭ, the world, and jatŭ, born.

Vishŭsŭnŭ, from vee, *prep.* and shŭs, to destroy.

Vitrŭha, from Vitrŭ, a giant, and hŭn, to destroy.

Vitŭnda, dispute, from vee, *prep.* and tŭd, to smite or punish.

Vivahŭ, from vee, *prep.* and vŭh, to procure.

Vivékŭ, discrimination.

Vivŭrtŭ, from vee, *prep.* and vrit, to exist.

Vivŭrŭnŭ, from vee, *prep.* and vree, to skreen.

Voidikŭ, from védŭ, knowledge.

Voidyŭ, from vid, knowledge.

Voidyŭ-Vatēē; vatēē signifies a house.

Voikarikŭ, from vikarŭ, a change.

Voiragēē, from vee, *prep.* and ragŭ, passion.

Voishakhŭ, from the planet vishakha.

Voishnŭvŭ, disciples of *Vishnoo.*

Voishnŭvacharēē, from voishnŭvŭ and acharin.

Voishéshikŭ, from vishéshŭ, a particular.

Voitŭrŭnēē, from vee, *prep.* and tree, to cross over.

Vriddhee-Shraddhŭ, from vriddhee, great.

Vriddhee, great.

Vrihŭspŭtee, from vrihŭt, great, and pŭtee, lord.

Vrihŭdbhanoo, from vrihŭt, great, and bhanoo, glory.

Vrihŭt, great.

Vrihŭddhŭrmŭ pooranŭ, from vrihŭt, great, and dhŭrmŭ, religion.

Vrihŭn-Narŭdēēyŭ, from vrihŭt, great.

Vrinda-Vŭnŭ, from vrinda, thick, and vŭnŭ, a forest.
Vrishŭ-Dwŭjŭ, from vrishŭ, a bull, and dwŭjŭ, a flag.
Vrisha, from vrishŭn, to cause the rain to fall.
Vrittee, from vrit, to exist.
Vŭjrēē, from vŭjrŭ, a weapon.
Vŭjrŭ-kēētŭ, from vŭjrŭ, a weapon, and kēētŭ, a worm.
Vŭjrŭ-Kŭntŭkŭ-Shalmŭlee, from vŭjrŭ, a weapon, kŭntŭkŭ, a thorn, and shalmŭlee, a tree.
Vŭkasoorŭ-Bŭdhŭ, from vŭkŭ, a proper name, ŭsoorŭ, a grant, and bŭdhŭ, to kill.
Vŭkréshwŭrŭ, from vŭkrŭ, crooked, and ēēshwŭrŭ, a god.
Vŭnŭ-Dévēē, from vŭnŭ, a forest, and devēē, a goddess.
Vŭrnŭ-Sŭnkŭrŭ, from vŭrnŭ, cast or profession, and sŭnkŭrŭ, mixed.
Vyakhyŭ, known, or proclaimed.
Vyakŭrŭnŭ, from vee, *prep.* a, *prep.* and kree, to do.
Vyŭktavŭ-Dhōōtŭ, from vyŭktŭ, known, ŭvŭ, *prep.* and dhōō, to renounce.
Vyŭngyŭ, ridicule, from vee, *prep.* and ŭnjŭ, to be produced.
Vyasoktŭ, from Vyasŭ, and ooktŭ, spoken.

Y.

Yadŭsang-pŭtee, from yadŭs, a water animal, and pŭtee, lord.
Yoodhisht'hirŭ, from yooddh, war, and st'hirŭ, firm.
Yogacharŭ, from yogŭ, and acharŭ, practice.
Yoogadya, from yoogŭ, and adya, the first.
Yogēē, a person practising the duties called yogŭ.
Yogéshwŭrŭ, from yogŭ, and ēēshwŭrŭ, a god.
Yoginēē, a female yogēē.
Yogŭ, the practice of abstraction of mind.

Yogŭ-Bhogŭ-Vadēē, from yogŭ, abstraction, bhogŭ, enjoyment, and vŭdŭ, to utter.
Yogŭ-Nidrŭ, from yogŭ, abstraction, and nidra, sleep.
Yonēē, the place or element of birth.
Yorŭ-Bangala, from yorŭ, a pair.
Yŭgnŭ, from yŭjŭ, worship of burnt-sacrifices.
Yŭgnŭha, from yŭgnŭ, a sacrifice, and hŭn, to destroy.
Yŭmalŭyŭ, from Yŭmŭ, and alŭyŭ, a dwelling.
Yŭmoona-Bhrata, from Yŭmoona, a river, and bhrata, a brother.
Yŭmŭ, he who is free from the influence of the passions.
Yŭmŭ-Rat, from yŭmŭ, and raj.
Yŭngŭmŭ, a goer.

END OF VOL. III.

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